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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JULY 29, 1848. N. S. FOLSOM, EDITOR.

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MORRISTOWN, N. J.—GEN. WASHINGTON.

MORRISTOWN, N. J., July 11, 1848.

DEAR SIR:—I write you this from one of the most beautiful towns in this State, situated in the midst of a fine rolling country, containing a highly intelligent population of about 3000 souls.

There are five churches in this town, two Presbyterian, one Episcopal, one Methodist, and one Baptist. The 1st Presbyterian Church is among the oldest and largest in New Jersey, and has enjoyed the ministry of some of the ablest men of the denomination. The venerable *Dr. John, settled here* about thirty years before the *revolution* commenced, and continued with his flock through the struggle, encouraging them to bear their part in it, and for a number of years after peace was proclaimed, still continued his labors till called away by death, full of years and Christian honors. His successors were Dr. Richards, late of Auburn, Dr. Fisher, Dr. McDowell, Rev. Mr. Barnes, now of Philadelphia, Mr. Hoover, Mr. Kirtland and one or two supplies of short service. Finally, Rev. Mr. Richards, a son of the venerable Dr. R. successor of Dr. Johnes, has become the Pastor. I mention the names of the successive pastors, because it strikes me as a remarkable circumstance that of the whole number of clergymen who have supplied this Church for upwards of one hundred years, only one had died prior to the decease of Dr. Richards, which happened only a short time since.

Morristown, for a place where Calvinism has so long been the accredited system of faith, may be considered rather liberally disposed in matters of doctrine. In truth, old fashioned orthodoxy has received some sturdy blows in this pulpit. It was here that Mr. Barnes first preached his famous sermon, entitled 'The Way of Salvation,' a sermon which procured his suspension from the ministry by the Synod of Philadelphia, after his removal to that city, and which caused that series of bitter controversies, which ended in the division of the General Assembly into two separate and hostile bodies. The Morristown people were strongly attached to Mr. Barnes, and the treatment he received, disposed them to regard Old Schoolism with no favor.

In this part of New Jersey, I mean in the Eastern portion, Presbyterianism is the prevailing form, and a milder type of Calvinism the faith of the majority. The churches are disposed to peace, the Presbyteries are composed of quiet, practical men, and show their good sense by endeavoring to persuade men to holy living, rather than wasting their strength in drawing nice and useless metaphysical distinctions.

Morristown and its neighborhood, was the scene of many interesting events of the revolution. Here Washington had his winter quarters two seasons. The house occupied by him, is still standing in excellent repair, the present residence of Judge Ford. Some few of the old inhabitants still remain, who remember vividly and fondly, many occurrences of the times, and the manners, appearance and actions of the great and good man, Gen. W.

Down in yonder orchard, at the foot of the hill, on which the church stands, and immediately in the rear of the then parsonage, they show you where the sacramental table was spread, around which the congregation gathered, their house of worship being occupied at the time by the sick and wounded American troops. There, while the village pastor held forth the words of life, the Father of his Country sat, an attentive and reverent hearer. And when the sacramental symbols were distributed, there still was he, receiving the emblems in token of his faith in the gospel, and his gratitude for the love and pity of the Savior.

It has been denied by some, disposed to claim Washington on the side of infidelity, that he ever sat at the Lord's table. But it is exceedingly idle to think of persuading any body that Washington was anything but a sincere Christian, availing himself of every suitable opportunity to manifest his faith.

As regards the fact of his participation in the communion service at Morristown, it is attested by unimpeachable and ample testimony. The family of the then pastor had it from his own lips often, that Washington addressed a note to him prior to the service, inquiring if it was compatible with Presbyterian usage to permit him (who was an Episcopalian) to partake of the Lord's Supper with the Morristown Church. The pastor replied in the affirmative, and the General partook accordingly. Until within a few years, eye witnesses of the scene were numerous in and around the village.

Yes, Washington was a pious man—a man of faith and prayer—a man who understood the indispensable necessity of Christian principles as the foundation and conservator of free institutions. It was his own high and pure moral principles that, united with other qualities, gave him such a commanding influence over the minds of his troops and his countrymen, and who can tell how much we owe to the fervent prayers of that great man, as a means of conducting to a triumphant issue the unequal struggle of these infant colonies?

As I stood in the same room where Washington was accustomed to sleep, I could not but yield myself up to a feeling of grateful awe, as I thought of the anxious hours of the pious hero in this chamber, when all the difficulties, privations, sufferings of his army crowded upon his thoughts, and when he contemplated the obstacles to final success which seemed to set all human resources at defiance. In those hours of deep gloom, his army lying on the hill beyond, in one of the bitterest winters, with scarcely a blanket or a stocking for many of them, and the resources of Congress exhausted, his utmost authority and great influence scarcely availing to repress open mutiny and revolt—there was left one only resource, the throne of mercy; and before that he bowed. There his great and patriotic heart found vent for its anxious fears—there for his poor bleeding country, his worn out, wasted, suffering troops, and the high but imperilled and sacred cause of freedom, he sought succor and deliverance, and thanks to God, found it.

Not, perhaps, at Trenton, or Monmouth, or Yorktown but here, in this chamber, was decided the destiny of these States and the fate of unborn millions.

O that to other nations, now struggling to be free, might be given other Washingtons to lead them on to glory.

Truly yours, VIATOR.

ANNIVERSARY OF THE IRISH UNITARIAN CHRISTIAN SOCIETY.

[The 18th Anniversary of this body was held in Dublin, May 21st. The attendance was numerous and the collection large. On Monday, the 22d of May, at a dinner party given to welcome Rev. Francis Bishop, of Liverpool, Eng., the latter gentleman, (on his health being given, and "our Unitarian brethren of England,") made an interesting speech, in the course of which he spoke on *the Union of Zeal and Charity, or the Two-fold Duty of Unitarians.*]

"One of the greatest moral evils he had observed in Ireland, was the spirit of religious bigotry, the hatred of Protestant towards Catholic, and Catholic towards Protestant, that so largely pervaded the land, and he could not but think, that it was one important part of the mission of Unitarians in that country, to set forth a better spirit, to show how the warmest attachment to one's own convictions may be combined with the tenderest respect for the convictions of others; how that, whilst heads differ, hearts might agree, and the most determined zeal and largest charity go hand in hand. He could not help thinking, that there was great confusion of thought in the present day in regard to Sectarianism, leading many to confound it with an enlightened and manly attachment to truth. There might be the deepest conviction, and the most earnest attachment to definite views, and a strenuous desire to disseminate those views, without the slightest taint of Sectarianism, and there might be the greatest laxity of principle, and the utmost indifference to truth, nay, the most barren scepticism combined with intolerant exclusiveness, a vain supercilious assumption of superiority, and the most offensive Sectarianism. True Anti-Sectarianism consisted in a willingness to co-operate with men of all creeds and of every party, generously and unsuspectingly, in the promotion of moral reforms, and the practical objects of Christian Philanthropy, which Unitarian and Trinitarian, Protestant and Catholic, all whose hearts are touched with the spirit of love, might unite to further, without any compromise of their own peculiar convictions as to religious truth. As Unitarian Christians, they had a two-fold duty to perform. In common with their brethren of all denominations, they had to seek and save the lost, to convert the sinful, to strive for the moral and spiritual regeneration of the world, and to labor to bring all their public institutions and their private habits into harmony with the spirit of the Gospel. This was a duty they had to perform in common with all other Christians, whilst as Unitarians it was their part to urge the claims of a reformed theology, and to seek to bring the religious faith and practices of men into greater accordance with the teachings of scripture and the demands of reason, not for the sake merely of disturbing men's faith in their old and time-honored views, but for the sake of imparting to them a purer and more precious faith, one that they solemnly believed would lead to a wider dissemination of the Gospel, and its increased power over the hearts and lives of men. This was the field of labor, to which, in the providence of God, they had been called, and his deepest wish for himself and them was, that they might prove faithful to their mission, and when they came to lay their heads on the dying pillow, be cheered by the grateful solace that they had not, from selfish indolence or sordid worldliness, abused their opportunities, that they had not held the truth in unrighteousness, that they had not lived in vain, but left the world somewhat better than they had found it."

THE SYNOD OF ULSTER.

[At the same meeting, Rev. Dr. Ledlie spoke of the process by which this body of Unitarians was formed, and also of their relations to the Catholics.]

"The founders of the Southern Association, or Synod of Munster, with which we are principally connected, were chiefly English Puritans, who, having fled from persecution in their native country, sought and found a refuge here. They invariably maintained that liberty wherewith Christ had made them free, by steadily refusing to bind themselves, or those who were to come after them, to any unvarying standard of opinion. Their descendants and successors have adhered firmly to this principle, and, availing themselves of their privileges, have advanced with the progress of religious improvement. The Northern Presbyterians, being an off-shoot from the church of Scotland, followed her example in adopting the Westminster Confession as a rule of Faith. After a little time, however, some very distinguished men in the General Synod of Ulster felt the tyranny, and resolved to throw off the yoke that grievously oppressed them. After years of arduous contest, with ecclesiastical domination and popular prejudice, in 1726 they retired from the Synod, and were recognised as a separate, independent, non-subscribing body, called the Presbytery of Antrim. With this distinguished church I had the honor and happiness of being connected for upwards of twenty-four years. In the course of time the strictness of ecclesiastical discipline as to subscription to the Westminster Confession of Faith became gradually relaxed, till, within my memory, it was only required by three Presbyteries out of fourteen that then composed the General Synod of Ulster. A change, however, succeeded—the spirit of intolerance, which had slumbered for a century, was suddenly evoked, and a series of persecutions followed, which drove out of that church, once more, some of its worthiest and most distinguished members, and ultimately led to the formation of the Remonstrant Synod of Ulster. These three bodies, then,—the Southern Association or United Synod or Presbytery of Munster; the Presbytery of Antrim; and the Remonstrant Synod of Ulster—agreeing in utterly rejecting subscriptions to creeds and confessions of faith, drawn up by uninspired men, and in asserting perfect religious freedom, whilst holding their distinctive privileges, have for some years been united in an Assembly, called the Association of Irish Non-subscribing Presbyterians. They meet triennially, or when summoned on any special occasion. Before I sit down, I feel myself called on to advert to an observation made by our worthy friend Mr. Bishop, as to the bitterness which he has found to exist in this country between different sects of Protestants and their Roman Catholic brethren. I beg to assure him that the charge does not at all apply to the Unitarians of Ireland. We have been invariably the steady and zealous supporters of the Roman Catholics in their struggles to obtain their political rights. And it is but justice to add, that they have shown themselves our friends in the time of our difficulties. When we were endeavoring to interest the Legislature by petitions in favor of the "Dissenters' Chapels Bill," accompanied by my friend Counsellor Armstrong, and with the sanction of Archbishop Murray, I waited on the Roman Catholic clergy of this city, by whom we were most kindly received; and, in the course of a few days, petitions in favor of the Bill were forwarded from Dublin, with upwards of 57,000 signatures.

"*The Unitarians of America, may they ever be foremost in advocating the physical and mental rights of the oppressed.*"

[This was one of the toasts given at the same meeting, and James Haughton, Esq., responded to it as follows:]

"I congratulate the Irish Unitarian Christian Society, because of the part they heve taken, for several years past, in relation to the action of our American brethren on the question of Slavery. On this most important question, we took, what I may fairly term, a noble stand; and right nobly have we been responded to by a considerable portion of the Unitarian body of the United States; no fewer than one hundred and seventy of the ministers of our people there having solemnly declared that Slavery is 'the greatest possible robbery and the greatest possible wrong.' This was well done, and the 'fraternal sentiment' we are this evening about to convey to them, is well conceived, as it breathes a prayer that they may ever be, as I believe they are now, among the foremost men and women in America, who stand forward as the dauntless advocates of their colored fellow-citizens; and who demand for these, and for all men, the fulfilment of that glorious enunciation of a great truth, which has yet to be carried out, both here and there, that all men are created equal, and alike entitled to life, liberty, and the pursuit of happiness.' Let each one of us question of his or her own heart, and ask what is our individual duty in relation to American Slavery. To me it seems, that we should, in the first place, get a correct idea into our minds of the horrible wickedness of making merchandize of human beings; that idea once implanted, we should carry it out, as we do in relation to other species of wrong doing, of a heinous character. We should reject all and every species of communication, either of a social or a Christian character, with the manstealer, save as regarding him as a criminal, whom we would wish to bring to a state of repentance, and who, when he had repented, and made restitution, we should acknowledge as an equal brother."

From the New England Historical Register.

THOMAS HOLLIS.

MR. EDITOR:—A few months since an original letter of Thomas Hollis to Dr. Increase Mather, which has probably never been printed, was lent me by a friend. Thinking it might be interesting to the public, I made a copy for publication. Soon afterwards, in looking over a volume of the New England Weekly Journal of the year 1731, I met with an account of the death of Mr. Hollis, accompanied with a statement of his benefactions to Harvard College.—As these documents will naturally be read with greater interest in connection, I send both for insertion in the pages of the Register.

The Rev. Andrew Elliot, D. D., in a letter to Mr. Hollis's nephew, Thomas Hollis, Esq., also a generous benefactor of Harvard, says,—'No one can be a friend to the College, or to New England, and not venerate the name of Hollis.' D. PULSIFER.

AUGUST, 25, 1719.

REVEREND SIR

I received your letter—and present of books—for wch I thank you, I have read them all thoro with pleasure, & rejoyce in your & the Churches mercie from God, that you are enabled to bring forth such fruit in old Age—and pray God to preserve your usefulness yet longer for his Service on Earth—my aged Father—at about 83. departed this life, wch was about a yeare agoe—having been useful & liberal to many in his day; and a gratious Blessing thro Gods grace attends his Seed after him. I am now about 60. years of age, a baptised Christian as he was; and desirous to be faithful—and to love all men that call on our Lord Jesus Christ and love him in Sincerity.

He lived to see all his Children make profession of their Faith—be Baptised—and added to the Church of Christ, now meeting at Pinnars hall under the care of Mr Jere: Hunt and sundry of his Grandchildren with many others related to him in the flesh—wch was a great comfort to him—it pleased God to afflict him with blindnes in both Eyes above 20 years, wch he bore with uncomon Patience. I note these particulars because in your letter you seem to have some faint remembrance of him, but to have forgotten me, tho in my letter to you I hinted, I was the man that gave you a minute out of my Unkle Thorner's will—whose Executor I am: and you said you would cause it to be recorded in your Colledg Registers—approving of my said Unkles pious thought, tho as yet very distant—I was willing of my own substance to make a present to ye same purpose—I am glad it is well arrived, and sold—and the produce paid to your Treasurer, whose receipt I have received—I perceive there was some damage by a Storme, wch has caused some abatement that it falls a little short of £300—so much as it is, I dount not but you or the present worthy President will take care to dispose of according to my intention. it would please me if I might advise, that the first intrest money arising—so much as may make it up even £300—might be added—so that your Register may stand an even Summe—and then the produce afterwards to be applyed as you was mentioning. and may the Lord Jesus Christ aprove & accept it, as being done to his servants—for his name & honor on earth.

I have thots living—or by Will to order over to you a larger parsal [of] goods, the produce to be added for same uses to the summe you now have in hand—

please to accept a few books in return from me also. I was in ye Country neare Chichester—when I receivd yours of the 15 June & wrote the foregoing answer—and mist an opportunity of forwarding it as designd beforeWinter—humbly desiring your prayers for me & mine, that I may be found faithful to Death &c

Sir your very Loving friend
Reverend Sir THO HOLLIS
London Xber. 21. 1719

[Superscribed]
For
The Reverend Doctor
Increase Mather
in
Boston
New England

Recd April 21st
1720

From the New England Weekly Journal, Monday, March 29, 1731.

London, Jan. 19.

Last week died Thomas Hollis, sen. Esq; an eminent Ironmonger in the Minories, possess'd of a very great Estate: He was nominated for Sheriff of this City by Sir Gerard Conyers, in the Time of his Mayoralty, and eminent for his Bounty towards promoting Religion in New-England, &c.

From The New England *Weekly Journal*, Monday, April 19, 1731.

Boston, April 14, 1731.

WHereas some of the good People of our Country, piously disposed to honour the Memory of our late great and generous Benefactour, *Thomas Hollis* Esq; of London, have earnestly desired to be informed what the Benefactions of Mr. *Hollis* to the College have been, to what Sum they amount, and how he came to show us the kindness of GOD as he had done: It is therefore tho't fit to insert the following Account (however imperfect) in this public Paper.

When the Rev. Dr. *Increase Mather* was Agent for the Province in *London, Anno* 1690, he was known in his Character of *President* or *Rector* of Harvard College to Mr. *Hollis*, who then told him that he purpos'd to remember said College in his Will, which was no doubt gratefully accepted & encouraged by Mr. *Mather*.

Accordingly Mr. *Hollis* put down in his *Will* one Hundred Pounds Sterl. to the said College whenever he should die; & so it stood till about the Year 1717 or 18. At which time it pleased GOD to incline Mr. *Hollis* to be his own Executor, and he sent over the said Sum to the College, and Mr. *Cradock* paid three hundred Pounds our Money to Mr. Treasurer *White*.

At the same time the good Providence of GOD had ordered it that the Rev. Mr. *Benjamin Colman*, of *Boston* then one of the Reverend *Corporation*, had for about two Years corresponded with Mr. *John Hollis*, a worthy Gentleman in London, in behalf of two poor *Orphans* a *Minister's* Daughters, who nam'd him to Mr. *Colman* as their Father.

Mr. *Colman* being then to write to Mr. John Hollis just as the gift of Mr. *Thomas Hollis* came to hand; he naturally was led to observe to Him how One of his Name had surprised us with his Goodness and Bounty. 'It may be (added Mr. '*Colman*) the Gentleman may be known to 'You, or may be related to You; and if it should 'so happen I would pray you to give Him my 'Thanks, being one of the present Governours 'of the College, and let him see the following 'Account of it.' In this Account Mr. *Colman* was directed by GOD to inform our *Benefactor*, of whom and his Principles he was utterly ignorant, 'That the Sons of Parents *Episcopal* in 'their Judgment, or *Baptists*, were equally re'ceived instructed and graduated in our little 'Academy, as well as those of our own Profession, *Congregational* or *Presbyterian*.'

This, and some other things in Mr. *Colman's* Letter, happen'd to sute & please Mr. *Hollis*, who was in Judgment against *Infant Baptism*; but so Catholic in his Temper & Practice, that he was a Member in full Communion at *Pinners Hall* in London, an eminent Church there of the *Congregational* Denomination.

Mr. *John Hollis* was own Brother to *Thomas*, our Benefactor; and when *He* receiv'd Mr. *Colman's* Letter he gave it to his Brother, who immediately began his Correspondence with Mr. *Colman*, telling him 'that the Account he had 'given of the College plan'd by [illegible] 'that he had contributed Two Hundred Pounds 'more for the College, towards the Support of 'poor Students in it.' And Mr. Treasurer that Year (1719) received *Six Hundred Pounds* more in addition to the first *three hundred*.

Mr. *Colman* could not but return a very grateful Acknowledgement for so great a Bounty as *Nine Hundred Pounds* received. But in his Letter he happen'd to say, 'That if he could 'have Imagin'd great a Bounty from any Gentleman to the College, he should have wish'd 'it might have been a Foundation for a *Profes*'sor of Divinity, which should have born the 'Benefactors Name to all Posterity among us, 'by the Will of GOD.'

Mr. *Hollis* answered 'with Wonder that we had not a *Professor of Divinity* before that Day, & pray'd to be immediately inform'd, 'What would be a meet Stypend or Salary for one?

But before the *Corporations* Answer could reach him he had ship'd off more Goods to the College Treasurer, which arriv'd safely to the Sum of *fifteen hundred Pounds* our money.

He then inform'd Mr. *President Leverett* and the *Corporation*, that his Purpose was, if GOD pleas'd, to have *ten Students* in the College who should yearly and for ever receive *ten Pounds* each; and would allow *Eighty Pounds* per Annum for a Professor of Divinity; and ten Pounds per Annum to the Treasurer of the College for his Care and Trouble in keeping his Accounts distinct; and *five Pounds* more yearly for incidental Charges or Deficiencies. And then his Bounty amounted to *one hundred and ninety five Pounds* per Annum.

Mr. *Hollis* at the same time wrote in several Letters to Mr. *Colman* about a *Professor of the Mathematicks, and of a Natural and Experimental Philosophy*, that it was much upon his Heart to get One in our College; and within the Compass of a few Years he sent over Moneys for this Foundation also, and fixed his stypend also at *Eighty Pounds* per Annum. And because this was an Increase of Mr. *Treasurer's* Labour, he added another *ten Pounds* per Annum for Him. And so his Bounty stands at *two hundred and eighty five Pounds* per Annum.

But besides these noble Foundations, he has added many other valuable Gifts. His *Apparatus* for his Professor of *Experimental Philosophy* cost him *one hundred and twenty* or (*fifty*, I know not which) *Pounds* Sterl. His *Hebrew and Greek Types* sent to the College cost him *forty* Pounds Sterl. But how much the many small *Boxes of Books* which he sent over to the *Library* cost Him, He himself only knew. I suppose the College may well estimate 'em at several hundred Pounds our Money. But many of these Books he let us know were given by his Friends, tho' all of his Procuring for us. To all he added his *Picture* at the Request of Mr. *President Leverett* and Mr. *Colman*.

If the foregoing Account may gratify our inquisitive *Friends*, do Honour to our *Deceased Benefactor*, stop the Mouths of the *Envious* and stir up Others to *do Good* hoping for nothing again, I shall not repeat the little pains of this Extract.

REPENTANCE OF THE PILOT.

[Our neighbor, the *Pilot*, having in his impetuosity maintained certain heretical propositions, thus retracts; doubtless with the threat of excommunication before his eyes—for, says he, "the term *Retract* has been dictated to us." We quote it to show how our Catholic brethren manage matters.]

1. "Secular duties are not to be referred to God as their ultimate end.
2. "The end of secular duties is not known.
3. "It is lawful to violate the law of God, or to omit some moral religious duty in the pursuit of secular interests.
4. "Religion does not give the law to the whole sphere of human activity.
5. "Man is not required to seek God above all things and with the whole heart, but may give half or a portion of his heart to the world, in defiance of religion.

"These propositions we denounce, with marked abhorrence: with a full and final intention never to recur to the subject again. However, be that as it may, we are aware that we become responsible for whatever gets publication in our paper, and that the term retract has been dictated to us. We now make it sufficiently known to all whom it may in anywise concern, so as to give them clearly to understand, that we freely, willingly, and unequivocally retract, reject, gainsay, and, if possible, would anathematize not only the above propositions, but also all others fairly deducible from any clause or sentence, word or letter, found in the article abovementioned, in anywise contrary to Catholic doctrine."

On this the Rev. editor of the *Catholic Observer* thus remarks—indulging at the same time a little self-complacency that we think must be a pretty good test of the meekness of our brother of the *Pilot*.

It ceases to be *anti-Catholic in principle*, (that it was so we have abundantly proved,)—and becomes entitled to the respect due to "that class of secular papers which may be owned or edited by Catholics, or may advocate Catholic interests."

It is with great pleasure that we say this, for it is sweet to the Christian to hear of the repentance of an erring one, particularly when it has pleased Providence that this repentance has been effected through his humble instrumentality. And we are willing, in this repentance, to take into consideration the difficulty with which our nature submits to humiliations, and to overlook the little artifices of a self-denial, by which human pride would fain console itself.

But the *Pilot*, if he had been compelled to say the *Peccavi* in regard to heresy in doctrine, shows that he had no notion of extending the requirement to respect the person of his ghostly brother, who was the instrument of his repentance. Thus adds the Observer:—

"The Pilot, in this discussion, sought to bring in an extraneous element, and even to represent us as *anti-Irish*. Even in the article of retraction, it dares hint at it."

For the Register.

ROMAN CATHOLIC PROGRESS.

Europe is thought to contain 232 millions, of which 136 millions, less than two thirds, are Catholics. Ireland has nearly six millions, of a population of six millions eight hundred thousand. The Catholics are less than half of Prussia, just half of the United Swiss, nearly all Belgium, thirty-one of thirty-three millions in France, and eleven millions out of fifty-three in Russia and Poland.

In the United States we read some items of intelligence not quite clear, perhaps not meant to be, to the uninitiated.—"Diocess of Albany: *Retreat*. A spiritual retreat for the clergy was held at Albany, closing on the 30th May. The exercises were conducted by the Rev. John McElroy, S. J. After the retreat the clergy subscribed $5200 towards the new cathedral." Again, on the 10th of May, we read, "the Bishop gave the people at Greece near Rochester a short retreat and [illegible] on the confessional during his stay." Again at Rochester a retreat was held about the same time and over 1600 received communion during the period, the Bishop preaching four times a day.

The college at Rochester is to commence its exercises in september under the Presidency of Rev. Julian Delaune, late Pres. of St. Mary's, Marion Co., Ky. The buildings cost $14000 and are to bear the curious title of College of the Sacred Heart.

New Catholic Churches seem to be going up everywhere. A handsome new Episcopal church in Hamilton, Butler county, O., was sold at Sheriff's sale for two-thirds its value. The American and Irish Catholics are to *bless* it before they commence occupation. "It is truly wonderful how rapidly the Episcopalian sect is passing away. It is said that a remnant will be saved, but if the Episcopalians continue to decline as heretofore, there will be no remnant left to go anywhere. [C. Telegraph.

The St. Augustine church, Philadelphia, which was destroyed sometime ago by a Protestant mob, tho' not completed, is now in use for worship. The Church of St. Philomena, and one of St. Michael were consecrated about the same time at Cincinnati. Among those confirmed, a considerable number of convicts is reported.

[We rather think our readers, especially during this hot weather, will like the specimens of pungent Irish wit here given from a Roman Catholic Bishop. We take from two letters, thus far published, enough to present the gist of the controversy. The history of the matter will also be sufficiently given in them].

BISHOP HUGHES LETTERS

IN REPLY TO "KIRWAN," *alias* THE REV. NICHOLAS MURRAY, D. D. OF ELIZABETHTOWN, NEW JERSEY.

LETTER I.

Dear Sir:—So long as you wore a mask, which no honest man need ever wear in a free country like this, I was excused, on your own admission, from any obligation to notice you. Now that you have cast it aside, I feel no longer bound to adhere to my first resolutions.

Your letters purport to explain the reasons why you left the Roman Catholic Church, and became a Presbyterian. The object of mine will be to review those reasons.

I honor the man, who under his responsibility to God, has the moral courage to change his religion, when, after mature investigation, he conscientiously believes he is passing from error unto truth. It is a great and solemn act.—When it is attended, as it sometimes is, by the greatest sacrifice of worldly interest, and is an act manifestly done for the soul's and God's and truth's sake, it becomes in my estimation, the most heroic and sublime act that man is capable of performing on earth. I do not say that it is always insincere, even when the convert promotes his temporal interests by the change. But in the latter case, it loses much of the influence, which, as an example, it would otherwise exercise on the public mind. Neither do I regard it as improper that he who has experienced such a transition, should assign the reasons that brought it about. But in assigning them all serious men would expect that they should be good and true reasons.

Your letters, so far as regards the grammatical construction of phrases, and a correct and almost elegant use of Anglo-Saxon words, are not unworthy of the country which produced a Dean Swift, or a Goldsmith. They are also pervaded by a silvery thread of wit, which is unmistakably Irish, but which is too often in your letters, runs into something like profanity. As a logician, you are entitled to little praise. As a theologian, even on the Protestant system, to less still; whilst as an upright, candid adversary, honestly laboring to overthrow doctrines believed to be erroneous, you can lay claim to none whatever.

Two things, at the outset, tell very badly against you. You represent me as teaching a doctrine which I do not believe, and yet, in various unexpected forms, you profess to render me the homage of your respect. Now, dear Sir, let me say, that if you believe me to be a deceiver of fellow-Catholics, you cannot have entertained any respect for my character, unless your moral perceptions are too dim to discover any difference between vice and virtue. If you profess a respect which you do not feel, it is equally manifest that your standard of morals is artificial, subject so the control of your will and your pen. In either case, you are inconsistent, and it is perhaps, well for you that you did not write your letters under the solemnity of an oath, in which case, something like perjury would come out on the cross-examination.

By what right, Sir, did you assume that I am not sincere in the profession of the Catholic Faith?—And if you did assume it, by what rule of hypocrisy and falsehood did you stultify yourself by professing respect for my character? —You could find the premises of such a false and uncharitable conclusion only in your heart or mine. To mine you have had no access, and you should have been cautious in proclaiming such discoveries as could have been derived only by analogy from your own.

I believe the truth of the doctrines taught by the Holy Catholic Church, as firmly as I do my own existence. Nay, more I believe that, as containing the fulness of Divine Revelation, it is the only true Church on earth—although many true Catholic doctrines are found floating about as opinions in the religious atmosphere of Protestantism. This is my profession of faith, of the sincerity of which, the Almighty is my witness—and I am not aware that I have ever given you, or any other human being reason to infer, by word or action, that I believed otherwise.

I must decline, therefore, the tender of *your* respect for my character. But I would not have you, on that account, to regard me as an enemy. On the contrary, I would be your friend, and the highest proof of this which you have left it in my power to offer, is the sincere declaration that, as a fellow-being you have my pity—and best wishes withal.—I shall begin to analyze your reasons next week,

† JOHN HUGHES, Bp. New York,

LETTER II.

It is imputed to our countrymen that they *act* first, and *reflect* afterwards. I am sorry, Sir that *your* conduct, when you renounced the creed of your humble, but, I have no doubt, virtuous and respectable parents, goes so far to justify the imputation. It is certain, on your own testimony, that when you ceased to be a Catholic and became an infidel, the Catholic religion might be true or false, for all you knew about it. It is equally certain *when*, in 1847, you published a series of smart, if not learned reasons for your conduct thirty years ago, you have been again *acting more Hibernico*—and sorry am I that during so long a period, with the advantages of American and Presbyterian training, you have not yet out-grown the Irishman's national weakness. But, Sir, no unsophisticated Irish-man would attempt to justify his act by reasons which, in the order of time, occur to his former, as you have done. A genuine Irishman would consent to be laughed at, and would join in the laugh with right good humor, rather than attempt the trick of reversing the wheel of time, and assigning the reasons of 1847 as the motives of his conduct in 1820.

The chronology of the events which make up a case is oftentimes very important. Previous to your conversion you knew nothing of the Catholic,—nothing of the Protestant—religion. The reason assigned in your recent Letters, may or may not be good reasons, but whether good or bad, they had nothing to do with *your* change of religion. You *blundered* out of the Church and into infidelity without knowing why or wherefore—and your reasons are all out of date. They might be styled with great propriety, "An Irishman's Motives for becoming a Protestant, arranged according to the order imputed to his Countrymen, that of *acting* first and *reflecting* afterwards."

Now, dear "Kirwan," we are told in Logic, that of two propositions which mutually contradict each other, *one* must be *false*. If your mind was "*a perfect blank* as to all religious instruction," as you assure us it was, how could you have "reasons that induced you to leave the Church!"—Why, sir, your own great stand-by, "common sense," revolts at the insult of religious "reasons" offered from a mind,—which, as to religious instruction, is a "perfect blank!!"

[The Bishop in concluding his 2nd Letter, says that Dr. Murray derives his information from "second hand sources" such as "Mc' Gavin's Protestant," which Bishop Hughes—calls "the great mammoth swill-tub," whence "retailers like Dr. M. may take theological lore in buckets full, and deal it out to those who have a relish for it"!!]

For the Register.

MR. EDITOR,—The following passage of Richter was called to mind by Mr. Peabody's sermon on the 7th inst. when he dwelt on the solitude of death.

SOLITUDE OF THE HUMAN SOUL.

When in battle, where thousands are busy and storming by thy side, thou standest among a thundering and lightning crowd, sharing in their ardor, there seems anything but a solitude around thee, rather a whole world, and yet no one with thee but thyself alone. A single bullet throws the whole echoing, fiery realm of the surrounding Present into the depths,—thou liest solitary in the tumult, and the world is silent to thy closed senses; the same silence embraces thee, whether consciousness fails in the remote forest hut, or the resounding pompous death-market. Near thee bleed other solitaries, each in his walled prison-world. But when thou, what afar off seems a tie between men, brought near becomes only isolation, and an army of solitaries is an undissolved nebula of mingling suns, which in fact are divided from one another by world spaces; and since this, which is true of the show-scenes of life may also be said of every other situation, is there then nothing to prevent the lonely always remaining alone, and to create a union with the universal and the great? Yes! a Being lives in eternity, who dwells with and harbors all beings, and so all approach one another. We are herdsmen; each on his Alpine peak far from the other, but the song goes to the herdsmen hither and thither, over the abysses, and lingers there and speaks from rock to rock in all hearts at once. So none of us is alone, but always with him, who is again with all, and to whom all flows from within not from without, and this is God, through whom alone exist that greatness and love, which appear to the world greatness and love. And thus our last, darkest, most secluded moment is not utterly alone.

OUR DUTIES TO THE DEPARTED.

A false, sad notion, has injured many, that we owe it to departed friends to die to those who remain, to die to our race, to feed on dark pictures of life, to reject the blessings which our kind Father has strewed in our path, because some have been taken from us. It aught to be the influence of bereavement—of the banishing loved ones from our sight, to give us more reverent and quickening conceptions of the spiritual nature of the undying soul, of that futurity through which our faculties and affections are to expand into a diviner life and felicity, and under this hope we should desire to enter on a nobler field of action now the departed have gone to see, to love, and serve the Infinite Father, with a new fervor and elevation of spirit—and we should strive to sympathize with them, to be joined with them by participation in their progress. We are apt to feel as if nothing we could do on earth bears a relation to what the good are doing in a higher world; but it is not so. Heaven and earth are not so far apart. Every disinterested act, every sacrifice to duty, every exertion for "one of the least of Christ's brethren," every new insight into God's works, every new impulse given to the love of truth and goodness, associates us with the departed, brings us nearer to them, and is as truly heavenly as if we were acting not on earth but in Heaven. These are common truths, but we do not feel them. The spiritual tie between us and the departed is not felt as it should be. Our union with them daily grows stronger, if we daily make progress in what they are growing in

[Channing.

TO MY MOTHER.

'Tis midnight the lone mountain on,
The east is flecked with cloudy bars,
And gliding through them one by one,
The moon walks up her path of stars—
The light upon her placid brow
Received from fountains unseen now.

And happiness is mine to-night,
Thus springing from an unseen fount:
And breast and brain are warm with light;
With midnight round me on the mount;
Its rays, like thine, fair Dian, flow
From far that western star below.

Dear mother! in thy love I live:
The life thou gav'st flows yet for thee;
And sun-like, thou hast power to give
Life to the earth, air, sea, for me!
Though wandering as this moon above,
I'm dark without thy constant love.

[N. P. Willis.

CHANNING'S VIEWS OF CHRIST.

[The following remarks are from the pen of the Biographer of William Ellery Channing, *Memoir*, vol., 11, pp. 92—94.]

Of the three grand classes into which Christians may be grouped, the TRINITARIANS, the NATURALISTS, and the MEDIATORIALISTS, Mr. Channing has not look upon man as utterly corrupt in sin, and see in Christ the incarnate God, descended upon earth to bear the burden of our guilt and woe, and by self-inflicted penalty to provide the means of our justification and pardon. But neither did he regard man as in a normal state, advancing by natural progress, and see in Jesus only a person of religious genius, who, under the impulse of a fine temperament, and the stimulant of enthusiasm in his nation, had attained to a union with God which was equally accessible to every human being. Undoubtedly he recognised a portion of truth in each of these systems, although dissenting from both. But he agreed rather with those, scattered among all sects, and forming, probably, in all ages, the majority of believers, who consider mankind neither totally depraved, nor yet merely undeveloped, but actually degenerate, through an abuse of free will. And in Jesus Christ he reverently acknowledged a sublime being, who, by his coming upon earth, had brought about a crisis in the condition of humanity, had touched with healing power the vital springs of goodness in our race, and had opened the heavens through which evermore flow in full influxes of spiritual life. With no impatience to invent satisfactory answers to mysteries which he saw to be unsolved, and especially anxious not to divert men's regards from the glory of God's beloved Son by speculations upon his rank in the scale of being, he yet for himself was inclined to believe in Christ's pre-existence, and his continued mediatorial power over human affairs. In a word, he was then an Arian. And any one who has read the extracts already given from his sermons will have perceived, that passages in his published writings, which have often been interpreted as merely eloquent rhetoric, were really the calm suggestion of thoughts, which, though he forced them upon none, he yet inwardly cherished as of profoundest interest.

Hereafter, perhaps, more than at present, it will be recognized as Mr. Channing's distinguishing peculiarity, that he blended so harmoniously in his theology views of Christianity which are usually held as irreconcilable. Then, possibly, the deliberateness with which he kept before his mind, as open questions, doctrines which those around him on all sides dogmatically settled, may be considered a higher title to honor than the decision with which he stepped forward to uphold the right of free thought and speech. However this may prove to be, the fact undeniably was, that, while he formed the most free and generous estimate of human nature, he held opinions in regard to the Divine government, spiritual influences, a mediator, and the kingdom of heaven, which by most Liberal Christians would be considered rather mystical than rational. Has it been observed how closely he connected his confidence in the essential dignity of man, his aspirations after perfect union of the human will with the Divine, his hope for the future greatness of mankind, with the fact of the life of Jesus Christ? In this complex theology of Mr. Channing shall we find a proof that he was a man of imagination and sentiment more than a philosopher, or shall we rather admire the wisdom which, while it made him bold and frank where he was convinced, kept him humbly guarded before the unveiled wonders of the eternal world?

CHRIST A MEDIATOR.

[From Dr. Channing's Manuscripts, written 1817. See *Memoir*, p. 58.]

"The sentiment which I wish to enforce is this,—that Jesus Christ is continually, in all ages, in all times, employed and interested

and, having declared it, died in attestation of it, and then left the world to enter into a state of reward and rest. Jesus Christ is thus separated from us, and thrown back into a distant antiquity. Without being distinctly avowed, this is with many the most habitual and frequent mode of regarding Christ, and it is one cause of the faint interest often manifested in his character.

"I would now observe that this mode of viewing Christ is wrong, defective, inconsistent with the plain declarations of the Scriptures.—According to these, Jesus Christ is not a teacher whose agency was chiefly *confined* to the time when he was on earth. *He ever lives, and is ever active for mankind.* He sustains other offices than those of a teacher; he is Mediator, Intercessor, Lord, and Saviour. He has a permanent and constant connection with mankind, and a most intimate union with his Church. He is through all time, now as well as formerly, the active and efficient friend of the human race.

CHRISTIAN REGISTER

BOSTON, JULY 29, 1848.

THE MASSACHUSETTS REGIMENT OF VOLUNTEERS.

This body of free citizens of Massachusetts, after their campaign of eighteen months in which it was their privilege to serve their "country, right or wrong," in the late war with Mexico, have returned to preach the most effective Peace Sermon ever delivered to the people of Boston and vicinity. When they reached their quarters at the Cambridge Crossings, they presented a spectacle of human wretchedness such as has been rarely or never seen in Massachusetts. One gentleman, residing in Charlestown, who from impulses of humanity, carried out food and clothing to the company that was raised in that city, assured us that language could not describe the shocking condition of the troops; and another gentleman, who has visited every emigrant ship that has arrived in Boston harbor for a year past, said that he never saw in all the various companies of destitute and diseased foreigners on board, such a miserable set of men.—Saturday, the day appointed for their public reception and their dinner at Faneuil Hall, their appearance had greatly improved; but as they passed through the principal streets their plight was such, that we may safely say there was no humane man who witnessed it and did not inwardly resolve that he would exert himself more strenuously than ever to prevent the repetition of such a scene, and the recurrence of a war which should occasion it.

It has been said, and we suppose truly, that the Massachusetts Regiment was the best looking of all the regiments in the army. What a view does this give of the miserable plight of the whole army, and the havoc of war on the persons of those who wage it!

If the epithet "poor fellows" were ever pertinent, certainly there are none, to whom it could more fitly be applied than to these returned volunteers. In the first place, they found no enemy to fight, though in the language of their Colonel, "they were ready, aye, ready for the contest." They were like the traveller Stephens, who hunted in vain to find the South American Government. They won no laurels on the battle-field, and they had no opportunity for it. They have labored in vain and spent their strength for nought.

In the second place, after trying in vain to kill a Mexican, and going so far, and undergoing so much toil for it, they reap all the inconvenience, all the suffering, all the vexation.

There was one scene at the public dinner, which is too important not to be recorded. When the chief officer of the Massachusetts Regiment arose to speak in the presence of the men whom he did *not* lead to glory, he was assailed by hisses which made it impossible for him to be heard by any of the reporters, though they were near him. One of the dailies asserts that those of the volunteers who joined in this attack on their General, were men who owed him revenge for his decisive measures in closing the tap-rooms and gambling houses at Matamoras; this certainly speaks not very well for the character of the volunteers. Again, all great generals have been the idols of their soldiers; for instance, Alexander, Pompey, Cæsar, Napoleon, Washington, Jackson, and Taylor. The General of the Massachusetts Regiment is hated by his men; which would seem to be evidence that he is not a great military man.

Enough of glory, or shall we say, shame!

Ecclesiastical Assumptions.—"It is remarkable, that while the people of our country are decidedly democratic in all their political and social institutions, they can tolerate assumptions of ecclesiastical authority with great composure. In the Church, men do not go out of office every *four years*. Whatever powers are conceded to them, they will claim through life, and transmit unimpaired to their successors. The great practical question is—*Shall the Church be governed by the laws of Christ—or by the authority of men*! Our excellent standards teach most explicitly, that the *laws of Christ* shall govern His Church. The decision of Bishop Doane, the new Standing Rules of the late Assembly in Baltimore, not to mention the government exercised by preachers of another denomination, all seem to indicate that *human authority* is the highest ruling power known in the Church."

The Observer, (Philad.) a new School Presbyterian Journal, has the above strong paragraph, worthy to be considered as much by new School men as by the old School men, of whose uncompromising ecclesiastical rigor the former so much complain. Indeed it applies to all ecclesiastical bodies in the land, who have *human standards* of faith to determine their proceedings. The Observer says, "Our excellent standards teach that the laws of Christ shall govern his Church." So they do; but these standards, being the judges and interpreters of the laws of Christ, are of consequence virtually *substituted* in place of these laws; and the new School, in their own sphere, while condemning their Old School brethren, and Episcopalians, and Methodists, condemn themselves.

Calvinism Run to Seed. We remember to have seen, some time since, in one of our city papers, (the Christian Reflector, we think,) an editorial with the title, *Unitarianism run to seed;* to wit, in the form of doctrine maintained by the pastor of the Church in the Melodeon. We return the compliment with the following from the Christian Observer.

"The prejudices against election and its kindred truths are very strong in the 'great valley;' and they have been greatly strengthened by the course of the 'old iron-side Baptists,' or 'hard-shells,' as they are often called. They claim to be Predestinarians or Calvinists. They have not the spirit of the gospel, for they doggedly and obstinately oppose all efforts to advance the Redeemer's kingdom, and their preachers deal out wholesale abuse to all good missionary folks. They are the "do nothing" people, and believe strongly in 'being at ease in Zion.' Ignorance with them is bliss, and

'Tis folly to be wise.'

Joining a temperance society, is a greater crime in one of their members than getting 'tight,' to use a western phrase. Whiskey is one of their 'good creatures,' and must not be destroyed, only by destroying rational beings."

The legitimate consequences of any doctrine have the best opportunity to display themselves where there is but little other knowledge to mingle with it; and accordingly we look to the persons of the character described above as a *good specimen* of calvinism run to seed. In persons of high culture and intelligence and refinement, Calvinism meets with much to check and modify its genuine developement.

For the Register.

"CAUSES OF UNITARIANISM IN BOSTON."

NO. III.

In our previous remarks under this head, we have referred to the unjust imputations cast upon the first Unitarians of this city, on account of their gradual change of sentiment which led them to renounce Calvinism; and we have vindicated for the Independent Congregationalist Churches and Ministers the *right* to depart from the tenets of their predecessors for the sake of a more Scriptural faith, without being held to answer to any ecclesiastical bar. We might find in the statements already advanced a sufficient answer to the unfair and often calumnious aspersions which some Orthodox writers have cast upon the Unitarians from the commencement of the controversy to the present time. Let such writers remember that nothing can be said to vindicate the first Protestants in their renouncement of the Roman Church which cannot be said with even greater force to vindicate the first Boston Unitarians. The latter indeed were far more free to act by the leadings of a conscientious religious liberty because Protestantism, even here, had asserted immunities which Romanism had never allowed. The first Protestants had been theoretically held to a sworn allegiance to the Roman Church. They broke their vows, they risked a large venture, they introduced a new element of action when they forsook the Roman fold, and the violated Church might according to the theory then established, have visited upon them excommunication with its penalties. But when Protestantism dared this venture, and asserted its own liberty, it left its disciples free for any further change. Protestantism could not turn about and use in its own heterogeneous communion, the weapon which had been broken in asserting its own rights. The Protestants of New England had taken no Ecclesiastical vows corresponding to those of the Roman Church. The Synods and Consociations, and Creeds, and Councils which nominally held our Churches in union, were mere factitious inventions, inconsistent with Protestantism, and foisted upon our Churches without forethought other than the dread of *too much Independence*, a consequence which they could not prevent, and in the way of which they could not claim to stand.

These preliminary suggestions relieve our first Unitarians from all just censure, for the mere fact of a change of sentiment, leaving controversy to concern itself only with the reasons of that change, the manner in which it was wrought, its stages and progress, its announcement or disclosure, and the consequences which it involved. If an Orthodox writer will fairly consider these, we should be glad to follow out his criticisms or statements. These must be patiently examined by any one who undertakes to trace the *Causes of Unitarianism in Boston*. And the less he has to do with vituperation, and charges of covert or sly dealing, the more honorably will he acquit himself, and treat his interesting theme. He has to deal, not with a set of cunning knaves, but with a generation of well educated, responsible, sincere and devoted men.—He may spare his slander; he need not accuse Unitarians of stealing churches and church-plate and ministerial funds. Such charges may suit spirits akin to those who utter them, but they are poor arguments. Do let us try and find some honesty in the pages of our ecclesiassical history. If while the Prelatists asperse the early Congregationalists, the Orthodox portion of the body turn upon their heretical brethren with gibes and calumnies, it may be worth while to consider what sort of a figure we make in the eyes of those who profess no religion at all.

The 'Causes of Unitarianism' involve a consideration of the facts which attended its first publication in our churches. These facts are of a most remaakable character. We shall proceed to a brief statement of them in what remains of this article, leaving to yet another paper, the last which we propose, the explanation of such facts; in which explanation we shall properly find the 'Causes of Unitarianism in Boston.'

The prominent fact connected with this signal revolution in the religious sentiments entertained in our metropolis, the most wonderful and note-worthy fact—that which we would press upon the notice of our Orthodox brethren and demand for it a fair explanation—the fact prominent above all other facts in the case, is this—that Calvinism when left to itself, died out of men's hearts and faith. The Unitarian controversy was not in its origin an attack on Calvinism, but it was a return blow for an assault upon a liberality of sentiment which had been gradually obtaining power over men's minds. All that remained of Calvinism at the time of the rupture, gathered up its forces to do battle against the religious opinions which had silently supplanted it. Unitarianism, as the new system was called, took up the defence, which, of course consisted in strong blows. This was the origin of the Unitarian controversy here. There could not possibly have been a more decisive token of the lack of truth and value in the peculiar tenets of the New England Orthodoxy, than the gradual and quiet manner in which it decayed *before it was assailed*. It died at the roots before an axe touched it. It was surrendered by those born to be its defenders, nor did they commence a crusade against it, until what they had discovered to be the rottenness of the Calvinistic system, was proposed to them as the very life of the Gospel. When an attempt was made to bolster up and resuscitate a creed which many of the community had found to be effete, then, and then only, was the right of true Protestantism sustained by a new warfare called the Unitarian controversy.

This is a fact on which we lay very great stress: we mean always to press it upon the notice of our Orthodox brethren. They have never fairly met it; we think they cannot meet it. A whole generation of Boston Congregational Ministers, educated as Calvinists, outgrew and renounced the system before a single offensive blow had been raised against it, before a single sermon had been preached in opposition to it. Notwithstanding all that Cavinism had in its favor, its *right of possession* in our Churches, the *prestige* which it bore with it as the faith of the fathers, the plaintive and melancholy appeals which were made in their name by alarmists; notwithstanding all the force of creeds, and covenants, and the influence of technical phrases, cant words, and established modes of expression in prayer and discourse, and the fact that not a single Unitarian book or tract was in common circulation; notwithstanding all these pledges for the safety of Calvinism, the system died out before it was attacked. The difficulties and perplexities of the system, its own unscriptural and irrational character, caused its decay and its loss of disciples, before a hostile blow was aimed against it.

Among the manuscripts of old divines of the last generation, are often found papers written with painful care, evidently the faithful toil of prayerful study, and designed not for the pulpit, but for the satisfaction of the minds of the writers. They contain a large number of Texts transcribed at length, put in connexion or comparison, or set in opposition or contrast, as involving arguments for or against some opinion or doctrine. Such materials are abundant now, and in print. But in those days each minister was compelled to make his own arrangement of doctrinal texts. Diligently and repeatedly did they read over the Scriptures for the satisfaction of their own minds, when in their mature years they sought to assure themselves of the Scriptural character of that creed, which had been instilled into them with their earliest thoughts.—They culled out Texts which looked one way, and sought to harmonise with them Texts which looked another way. By a process, the steps of which they could not themselves trace, their views were gradully modified. Yet we do wrong to state the case even in this form. We ought not to say that they *changed their views*, but that they attained clear convictions and satisfactory results of their own inquiry, in place of the predilections or prejudices, or unexamined tenets and opinions which they had adopted in youth, not from having verified them, but because they took them on trust. The faith in which they rested was the only faith which could be called their own, and their adoption of it was not a change, a transfer of convictions, but an acquisition; it took the place of perplexity and confusion in their minds.

Many laymen likewise pursued the same course and passed through the same process. Those honored laymen to whom our views were so greatly indebted in the time of controversy, for vigorous defence, for eloquent testimony, and for the example of rich fruits in life, had themselves turned from catechisms and covenants of men's devising, to the Scriptures. The result is expressed in the fact already stated, that Calvinism not able to stand such investigation, lost its hold on men's hearts and minds. It died out of credence; it made its bed in the graves of the fathers. Some of its tenets were not one whit more credible than the doctrine of witchcraft;—indeed Calvinism involves the theory of a wholesale and a retail trade with the Devil, and always gives him the best of the bargain. The grave which opened to receive the delusion of witchcraft, received likewise the first tribute from decaying Calvinism. When some timid spirits meditating the surrender of Calvinism, were pathetically reminded that they were surrendering the faith of the fathers, they were for the moment startled. But they were reassured again, when they reflected that Witchcraft entered into the faith of the fathers, and was buried in their graves. Still it was a painful and most unwilling conflict which tore the first Unitarians from the fellowship of the old fold. The result of their inquiries in the Scriptures was far from being desirable to them, save as it gave them a good faith. They broke many strong ties; their education and former experiences made a disagreeable retrospect for them; their books became worthless, and when they were called upon to vindicate themselves—they did so.

When it was found that a controversy was inevitable, the heretics of course were bound to sustain their side of it. It was opened, as we have said, not by the Unitarians, but by those who remained Calvinists. The latter certainly were fully justified in their outcry and opposition. All their reverence for the creed of the fathers, all their apprehensions of ruin to the churches of New England, called upon them to protest against the new opinions, and to maintain the old. Then the Unitarians were at liberty to reply, to hold their ground, to expose the falsities of Calvinism, and to make as many converts as they could. They found their materials in those very manuscript papers of Texts and arguments which they had first made for the satisfaction of their own minds. We are not ashamed of their part of the controversy.

Other facts connected with the appearance of Unitarianism in Boston, may be briefly stated.—At the period when the controversy opened, all but two of the Members of the Boston Association of Ministers, were found upon the liberal side. That Association embraced the Congregational Ministers of the towns adjoining the metropolis, and the proportion of its members as divided in the controversy, was about the same as appeared in our Churches more distant from Boston; the large majority of the first Churches in the Commonwealth being Unitarian. Of the members of the Boston Association, Dr. Morse of Charlestown, and Mr. Huntington of the Old South, remained Orthodox, but continued their membership in the Association, the former till he was ejected from his parish, the latter till his death. How far Dr. Morse's disappointment at not obtaining the Hollis Professorship, and his most painful affair with Miss Hannah Adams, in which the neighboring Unitarian Ministers espoused her side—how far these matters influenced Dr. Morse in his course, though his contemporaries spoke very plainly on the subject, we leave to be discovered at the Great Day.

The only member of the Boston Association who left it on account of doctrinal differences, was Dr. Codman of Dorchester, who had joined it after 'the great disclosure.' The most disgraceful of all our local controversies, was that which occurred in his Society, which was an off-shoot from the First Church, Dorchester, Dr. Harris'. Dr. Codman's Church gathered in 1808, embraced members of both parties.—Dr. Harris preached at the Dedication of the Meeting House, Dr. Peirce at the gathering of the Church, Dr. Channing at the settlement of Dr. Codman. Thus far, every thing had been in the hands of the liberal party. Dr. Codman most frankly avowed himself a Calvinist when invited to become Pastor of the Church. To this fact he always, and justly referred, to sustain his ground in the heated strife which followed. But there was another preliminary condition too. Before Dr. Codman was ordained, some of the liberal members of the Church and Society, anxious lest he should pursue an exclusive course, went to him to learn what they were to expect from him,—'Oh' replied he, 'I am going to join the Association.' In that answer was implied *fellowship with the Members of the Association*, which the Dr. after his settlement withheld, though he was ordained to the ministry by its members. Hence arose that shameful controversy in Dorchester, which was quieted at last by the formation of a third Church and Society in that town, whose members sold their property in the Second Church, to Dr. Codman.

Such are some of the facts about the beginnings of Unitarianism in Boston. E.

For the Register.

GENERAL ASSOCIATION OF MASS. AND THE BOARD OF EDUCATION.

Mr. Editor,—Your correspondent "C. P." quotes the Boston Recorder's report of the General Association's doings at Chelsea, and draws from it the inference, with logical fairness, that this body "has entered upon a regular campaign, or rather crusade, against the Board of Education, its Secretary, and the State Normal Schools." I beg leave to give a simple *narrative of the facts*, that it may be seen just how much foundation there is for the statement of the Recorder, or the inference that is drawn from it.

Perhaps the shortest intelligible account that can be given, is the following from the Minutes: —"The Committee appointed last year to consider and report 'What measures are desirable to secure the attention, sympathy and co-operation of the younger members of our congregations, and enlist our young men in the service of Christ, presented their report, which was adopted; and in accordance with its recommendation, a Committee consisting of Rev. Messrs. E. Beecher, D. D, W. A. Stearns, A. C. Thompson, J. S. Clark, C. Hitchcock, D.D., A. Peters, D.D., and L. Withington, was appointed to investigate the whole subject of the connexion between common school education and religion; and report to the next General Association."

Here is the entire record. The Minutes, it is true, are designed to show the results, rather than the detailed processes through which they were reached. Had all the details been given, the record would have run thus;—"The report was read and adopted and ordered to be printed,—all done in less then ten minutes' time, and without a word of discussion. Subsequently a motion was made to reconsider that part of the vote relative to *printing* the report; which was discussed at some length, and passed unanimously, with the exception of *one* dissenting voice."

This is the whole story; and out of it the statement has been made, that "we (the Boston Recorder) rejoice that the most influential and respectable ecclesiastical body in the state has so fully and unanimously sanctioned such apprehensions as we (the Recorder) have felt it our duty to express"! And from this statement the Principal of the Normal School at West Newton draws the conclusion, that "in this, the nineteenth century, in the year eighteen hundred and forty-eight, the General Association (of Orthodox Divines) of Massachusetts have chosen a *second* large Committee to look into the system of our Common School education, and forsooth (if the system cannot be got rid of) to devise ways and means of demolishing the Board of Education and the Normal Schools!!" That this is a fair conclusion from those isolated passages which the Recorder takes from the Report in connection with its comments on the whole proceeding, must, in candor, be admitted; but that it is deducible from anything really said, or done, or attempted by the General Association, nobody can truthfully assert. This "most influential and respectable ecclesiastical body in the State" have in no way whatever, by word or act, "sanctioned such apprehensions" as the Recorder, or any other organ or individual, in the heat of controversy, has "felt it a duty to express." On the contrary, every act and utterance of the Association throughout the whole proceeding may be fairly construed into a determination *not to sanction any such thing*, but to wait till they can form an independent judgment, from such data as an original and thorough investigation may bring to light. This was the main reason offered in the Report for recommending this "*second* large Committee." This was almost the only reason urged in support of the motion to re-consider the vote to print that Report. Its reasonings were confessedly based on impressions, conjectures, suppositions, which it was presumed would be turned either into facts or fictions by a searching inquiry. Why should that inquiry be needlessly embarrassed by an attempt to *predetermine* its result! Why should the whole body of Orthodox Divines in Massachusetts be placed in a position which they have never assumed—a *false* position which they have taken extraordinary pains to avoid. They have never been afraid to speak their convictions, when those convictions have resulted from a candid examination. I have no doubt their voice will be heard on a subject so vital to the interests of Christ's kingdom as the one now before them. But they wish, with the Psalmist, to be able to say, "I believed, *therefore* have I spoken." It seems but an act of simple justice to allow them to do it.

In putting forth this statement I yield to the request of those who were members of that ecclesiastical body, and who think it should be done by The Scribe of the Association.

For the Register.

COMMON SCHOOLS IN MAINE.

The Rev. Charles Brooks, who is engaged for the Summer to preach to the Society lately formed in East Thomaston, Me., is not only performing this duty with great success—preaching three times on Sunday to large and attentive audiences—but is at the same time promoting another cause to which he has always been devoted, and to which every Christian minister should be—the cause of *education*. The editor of the Weekly Journal published in East Thomaston, had noticed a recent lecture of Mr. Brooks on the subject, and this was followed in the next number by a communication giving a sketch of a plan proposed by the Lecturer for adoption in the State of Maine. We copy this part of the communication, and hope that it will find its way generally through the State for their consideration and discussion.

The system is as follows:

I. DIFFERENT GRADES OF SCHOOL.

First—Primary School, for children from four years of age to eight.

Second—Grammar School, for children from eight to twelve.

Third—High School, for children from twelve to sixteen.

Fourth—Teachers' Seminaries, called "Normal Schools," for the preparation of Teachers of both sexes.

Fifth—Teachers' Institutes. This name is given to assemblies of Common School Teachers, when they meet in numbers of fifty or one hundred, to receive instruction for a fortnight or more.

II. GOVERNMENTAL ORGANIZATION.

First—School Committee in each town, whose powers and duties shall be nearly those now established by law.

Second—A Superintendant in each county whose power should be very limited, but whose duties should be very extensive and without interruption. It should be his duty to examine candidates for schools, to visit each school in the county as often as he can, and there to deliver such lectures and to render the Teachers such aid as he finds most needed. He should be the Teacher of the Teachers' Institutes. His whole time should be spent in devising the best means of extending and elevating the common schools, and in personally inspecting their operation. He should be responsible to the Board of Education.

Third—The Board of Education. This should be composed of the Governor and Lieut. Governor of the State, the President of the Senate and the Speaker of the House of Representatives together with the Superintendants of the several Counties.

Fourth—Secretary of the Board of Education, who shall have no legal powers; but whose duty it shall be to carry out the recommendations of the Board, of which he is Secretary, by gathering all the information he can on the subject of Common Schools, by going through the State to deliver lectures before conventions of Teachers and citizens, by gathering statistical returns from every school district, and by writing a full report each year of all matters pertaining to elementary instruction, so far as the State requires them. If he can, he should publish a Common School Journal, at the lowest possible rate.

Besides the topics usually taught in our Common Grammar and High Schools, there should be Music, Sketching, Voluntary Discussions, Physiology, and above all, Moral Instruction without relation to sectarian dogmatics.

The maxim on which all school philosophy hangs is this,—"As is the Teacher so is the School." This will always be found true. The three elements of success to any system of republican, common school education, are these, "intelligent supervision, proper books, and purposely-prepared Teachers."

For the Register.

BRUNSWICK, July 22, 1848.

Dear Sir:—I enclose a brief article on the Atonement, which I wish you to publish—if there be no objection.

To *me* it is original, and the result of thought and reflection, but nevertheless the doctrine may be, and I hope it is, of ancient date. If you think it of consequence enough, I should like to to have it criticised, if faulty, and treated as it deserves. My present object is simply its publication, so that I may, if need be, refer to its *date* of publication on some future occasion (D. V.)

I observe in your paper notices, extracted from Orthodox prints, of the decline of Unitarianism. Possibly this may be true in regard to some of its *phases*, in certain places; and if so, the fact would excite in me neither alarm nor even regret. But that the *distinctive tenet* of Unitarianism is on the decline, is just as morally impossible as that any demonstrable scriptural truth should be lost out of the church of the 19th century. A narrow induction from local statistics, is an easy and common trick to give coloring to a favorite scheme. Every person of mental and spiritual enlargement feels a deep-seated conviction that Protestants cannot much longer receive as divine oracles, the decrees of Nice, and various other councils of feudal and papal origin. There are sundry adjuncts, however, not infrequently grafted on Unitarianism, with which it has no vital affinity. Some of these I consider as erroneous, but whether so, or not, they should stand or fall on their own merits, and the great idea of Unity should remain in its own solitary grandeur.

ATONEMENT—CONVERSION.

1. Every moral probationer has a *vested right* for his own security, to demand that sin be treated as *penal*.

2. God is essential love; no atonement was necessary to the exercise of his mercy. Genuine repentance was sufficient.

3. But God respects the rights of moral agents; those rights constituted a bar to gratuitous pardon.

4. The Son of God furnished a moral equivalent for the personal punishment of sinners who should accept the conditions of the gospel; and for all those in every age who should use their probation acceptably to the moral Governor. This is Atonement.

5. The bar removed—God's essential love, under the name of mercy, flows towards the pious.

6. There is a holy anger due to sin, as such. God remits *this* towards the penitent; but in the impenitent it executes its appropriate penalties.

7. Man has various sources of motive in his moral constitution. *All* are the work of God, and are *good*.

If any person, from the *love of happiness*, which is one of the springs of action, accept the gospel offer, he is acting *rightly*, and his Maker is bound by express promise to grant to him his Holy Spirit. This sanctifying agent will ultimately subordinate all inferior motives to that of disinterested love. This is conversion.

8. Man may also commence his spiritual course, by the operation of motive of a different class; by the suggestions of his moral sense, for instance. In the great business of attaining to everlasting life, we suppose that the *whole* of constitutional motive is brought into action.

9. Although God, as stated, acts with respect to the rights of others, yet his primary motive, in the order of logic, is the infinite perfection of his own character.

10. No man *could* sin, if there were no Atonement. A Being of infinite moral excellence would never constitute peccable beings without a simultaneous method of relief.

11. The doctrine of an Atonement is fatal to the Trinitarian hypothesis.

A days-man *cannot* be one of the parties.

For the Register.

The Twentieth Annual Report of the Sunday School Society, with an account of the Proceedings at the Public Annual Meeting, 31 May, 1848.—pp. 34.

There is great pungency and point in this Report—the twentieth—of the Sunday School Society; and with the qualification which every reader will carry along with him in his own mind, he will find it filled with stirring and important truths. It cannot be denied, we think, that in this community, the head is systematically cultivated to the highest point of its tension,—and that it is the only kind of education which is definitely provided for at the public expense. The social and moral affections are not cultivated; the religious nature and tendencies are not cultivated, except indirectly and casually, at any of our public schools. The intellect and not the heart is the object aimed at in all our systems of public instruction. This great truth, its injurious effect and the remedies for it, are the topics which are treated of in this Report, and by one whose large experience and practical wisdom on the subject give him a right to speak. It should be carefully read by all parents, teachers and friends of the rising generation, and the cause of humanity. Such seed, well and widely sown, will produce in time, an advantageous change in our systems of education; and in the mean time will excite, as we hope, a deeper interest in domestic and Sunday School instruction, which, for the present, are the only remedies for this important deficiency.

NEW PUBLICATIONS.

The New Englander.

The July No. of this excellent Orthodox periodical, contains Articles on the following subjects:—1, Common Schools and their relation to the Higher Seminaries; 2, Principles in the Art of Landscape; 3, Abolition of Slavery in West Virginia; 4, Chronology; 5, Our Post Office; 6, Riches of the Natural World; 7, The Church, as it was, as it is, as it ought to be; 8, Church Music; 9, The French Revolution of 1848; 10, Ethics of the Right of Suffrage; 11, Literary Notices.

Article 7, is a Review of Rev. J. F. Clarke's Dedication Sermon. We remarked in a notice of Mr. Clarke's published discourse, (*Register*, Apr. 15,) that "nothing would appear in greater contrast than the disparaging opinion which the *Boston Recorder* has expressed of it, and that which the New Englander might give." Here is the opinion of the New Englander:—"Of this Discourse, we can say, without qualification, that it compares favorably in point of ability with the best productions of the American pulpit. In truthfulness it excels many sermons of louder pretensions to Orthodoxy, abounding with free, earnest, and profound thoughts, and containing but little from which we are obliged to dissent."

Blackwood's Edinburgh Magazine.

We have received from T. Wiley, Jr. the July No., which commences a new volume. Its articles are, The Laws of the Land; Life in the Far West, Part II.; American Thoughts on European Revolutions; The Caxtons; Republican France; Colonization; Siberia; The Scottish Deer Forests; The Buried Flower; Huzza for the Rule of the Whigs; The Navigation Laws.

The papers of this No. have sprightliness, vigor, ingenuity, wit. "Life in the Far West," professes to be no fiction, but to be strictly true in the incidents, scenes, and characters. It is written by a graphic pen. "American Thoughts on European Revolutions" appears as a letter from *Boston, May*, 1848. The writer gives the Comedy of the French Revolution, and has Lamartine tossed in a blanket, like Socrates in the Clouds—with about as much justice.

The Writings of Cassius Marcellus Clay: including Speeches and Addresses. Edited, with a Preface and Memoir, by Horace Greely. New York: Harper & Brothers, Publishers. 1848.

Mr. Clay has ardent admirers and friends, among whom this volume, with its fine, life-like engraved likeness of the author will receive a very cordial welcome. There breathes through it the spirit of an intelligent, strong-minded, earnest, fearless man, loving liberty and hating the oppression of Slavery; whose moral power, as vindicator of the right and the good and the true, has only been weakened by *volunteering* his services in the Mexican war, in which he earned none of the glory he enlisted for, and lost praise worth more than the huzzas of millions of stupid starers, had he even gained them. While this great mistake of his life is to be regretted, it would be injustice to make one sin hide a multitude of virtues. Still it is a law, from which there is no exemption, that one's moral power is forever weakened by a serious mistake in the application of the highest morality to life. Brilliancy, intellectual power will continue to be admired; even a conscientious devotion to an erroneous principle will not fail to be admired; but one must lose the high distinction of Advocate of the Right, if through mistake even, and not the wilful dereliction of impetuous ambition, he departs from the right.

Second Annual Report of the Boston Society for aiding Discharged Convicts.

We look upon this Society as the genuine offspring of Christian benevolence. It is engaged in a noble work, were that work only to redeem the outcast; but connecting with this the defence and preservation of society, by turning its foes into its friends, and viewing it as a higher manifestation of Christianity in that which is its essence, love—love and corresponding effort for the most hopeless—the Society is a grand and noble one, as well as benevolent. The Report, which speaks well for it, we hope is to have a wide circulation. It has aided during its existence of two years, 189 discharged convicts—setting them in the path of industry and virtue.

Home. By the Author of Redwood, &c. Boston: Munroe & Co. 1848.

The *twentieth edition* of this little book, by Miss Sedgewick, is sufficient proof of its popularity—and the popularity in this instance is not beyond the real merit. If there is a *home* among our readers where the book is as yet a stranger, we shall not incur displeasure by introducing so delightful and instructive a companion.

Brownson's Quarterly Review. July, 1848. Boston: Benjamin H. Greene.

The articles in this No. are six:—Thornwall on Inspiration and Infallibility; Admonitions to Protestants; the Church as it was, is, and ought to be; Influence of Catholic Prayer on Civilization; Recent European Events; Literary Notices and Criticism.

Mr. Brownson is doing great service to religion—that is, *indirectly*. He is so *ultra* a Roman Catholic, that many can see in him the absurdity of some of their dogmas, which he carries out to their legitimate consequences. He is so extravagant, too, that he is teaching, by the mode of *contraries*, the necessity of moderation. In his article on Mr. Clarke's Dedication Sermon, Mr. B. meets Mr. C.'s position against the tyrannous acts of the Roman Catholic church by maintaining that the church in her proceedings acted by divine authority, and therefore her oppression was not oppression. According to Mr. Brownson, the Roman Catholic Church has never been guilty of persecution; no one of her Popes has been profane or impure, or ever done wrong; for he was the vicegerent of Almighty God! His acts were God's acts. This *sounds*, to Protestant ears at least, and it must also to many Catholics, like blasphemy. For ourselves, we have a very summary way of disposing of Mr. B.'s argument. We say that the body that legitimatizes oppression and persecution, is not the Church of God, but the synagogue of Satan.

Columbian Magazine. For August.

Mr. Chester, the editor, and Mr. Taylor, the publisher, continue to exert themselves to produce an instructive and attractive Periodical. The present No. has two very fine embellishments; one a delineation of *Niagara*, the other of the *Bosphorus*—both from the pencil of *Bartlett*. An interesting confirmation of their truthfulness is furnished by an incident recorded of the effect of the view of the engraving of the Bosphorus, on Honannes, the Armenian Convert, and his wife, while in this country. The literary papers are of the light kind, but very good.

The Ocean Plague; or, a Voyage to Quebec in an Irish Emigrant Vessel.

T. Wiley, Jr., has sent us a copy of this work, written by "a Cabin Passenger."—Though not written by one who has much skill in composition, or who could give his work a literary finish, it has the detail of facts, and gives, we suppose, a faithful view of what it professes to describe. The publishers, Coolidge and Wiley, have given it all the *typographical* finish which an author or reader could desire.

Chambers' Miscellany. No. 24.

The Gipsies; Life of Selkirk; The Highlands; African Discovery; Poems on Insects, form another valuable No. of a most instructive series.

A Review of the Reverend Aaron Pickett's Reply and Defence. By Vindex.

We looked first at the title, and then at the publishers' names—Crosby & Nichols, from whom we received our copy—and were put a little to the *non-plus*. We turned over the pages, and the mystery began to clear up. The pamphlet owes its origin to the difficulties in the church at South Reading—of which we gave some account in the *Register* of Sep. 25, last. Mr. Pickett, whose ecclesiastical assumptions were rebuked by an *ex-parte* Council, wrote a Reply and Defence, in which he has charged Rev. Edward Beecher, of Salem St., with "gross breach of decorum, both as a minister and a gentleman," "by whispering, making signs, pulling people by the coat, who rose to to speak," &c. &c. "Vindex" vindicates Dr. Beecher, and shows that pulling by the coat-tail is *parliamentary;* for he once saw President Polk, while a Senator, do the same thing! However, the writer soon comes to graver matters, and discusses the merits of the Council in some fifty pages.

But why does the pamphlet come before us with the publishing seal of Crosby & Nichols! We have it! Religious freedom, after all, hopes more from Unitarians than it can from others; and even the Orthodox freeman feels surer of it from them, than among his own.

Memoir of Mrs. Rebecca Gair Webster. By T. D P. Stone. Boston: Crocker & Brewster. 1848.

When a friend dies, the most trifling relic becomes invested with a sacred interest. And we presume it is from this principle that the compiler of this Memoir has published so much of the writings of Mrs. Webster. But he has made a very dull book by it, for the public, and we doubt not its sale will be limited. If he had had the judgment to make a book of half the size, and select and condense the matter, he would have done twice as well, to say the least. There is one chapter on "Courtship and Marriage," fuller than we think can be found in all sacred biography. If the surviving husband (Rev. Calvin Webster, Orthodox minister, of Hopkinton, Ms.,) consented to this, we presume it was from a sense of duty, and we honor him as a martyr.

Mrs. Webster was amiable, intelligent, devoted; but suffered from the lassitude of ill health. Her writings often show this lassitude, and we regret that so much of what she wrote doubtless in the midst of it, should be published. It does her memory injustice. She was, however, far less endowed by nature and education than Mrs. Van Lennep, whose Memoir we noticed last week. Still, a poor biographer can spoil a good subject, as a poor sculptor can spoil a fine block of marble.

Hon. Horace Mann's Speech on the Right of Congress to legislate for the Territories, and its duty to exclude slavery.

We shall publish an extract next week, and, if possible, present an analysis. The voice of approval of this speech is sounding heartily all around us; is audible from the press, and from the lips. There is a conclusiveness of argument, a felicity of illustration, a tone from the very depth of the moral and religious nature, which constitute an excellence in Mr. Mann not often reached, and are seen and felt in the speech before us.

A Book of Hymns for Public and Private Devotion.

This volume of Hymns, edited by Rev. Samuel Longfellow and Rev. Samuel Johnson, and published by Ticknor & Co., has reached the *third* edition; which contains many additional Hymns. It has received very high and just encomium, as a collection of sacred lyric poetry, and an aid to devotion. The many excellent hymn books now accessible, increase the difficulty of selection. We find some beautiful hymns in each which are not in the others, and which we feel it very desirable to have.

Godey's Lady's Book for August.

This No. will be acceptable for its engraved likenesses of several missionaries' wives, with a sketch of them from the pen of R. W. Griswold, under the title—"The Heroism of the Knight Errant and of the female missionaries of America."

☞ We have also received the following pamphlets:—

The New England Historical and Genealogical Register and Antiquarian Journal: Quarterly: for July.

The New Jerusalem Magazine for July, containing the Journal of the 30th General Convention.

Facts and Arguments against the Election of Gen. Cass. By an Anti-abolitionist. (From Redding & Co.)

A Description of the Brattleboro Hydropathic Establishment, with a Report of 563 cases treated there during the years 1845—7; and the Rules of the Establishment. (From Crosby and Nichols.)

The Ether Controversy. Vindication of the Hospital Report of 1848. By N. I. Bowditch.

Report of A Committee of the American Academy of Arts and Sciences on Ventilators and Chimney Tops, March, 1848, (a valuable scientific document.)

Littell's Living Age. (weekly)

Daguerreotype. Vol. II. No. 9.

We are permitted to take the following extract from a sermon preached by Rev. Dr. Parkman at Burlington Vt., on Sunday morning, July 16th, after the death of the Rev. Oliver William Bourne Peabody. The text was taken from Job. xiv. 19, and from the 1st Epistle of Peter, 1, 3.

For the Register.

REV. O. W. B. PEABODY.

"Thou destroyest the hope of man." But, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away.

You need, my christian brethren, amidst the disappointment of your cherished earthly hope, the strength and solace which can come alone from faith in God and from the hope that is full of immortality. It has pleased Him, who "doeth all things well," the Sovereign Disposer of life and death, to appoint to you the bitterness of bereavement. You mourn with this day the *departure of* him, on whom your hearts reposed.—Those of us, who have been favored by the privilege of his friendship; who observed in other and various scenes, his rich endowments, his well ordered mind, his generous affections, his fidelity to duty, and his blameless life, can well mingle our sympathies and prayers with yours in this night of your sorrow. Some of us were witnesses in his earlier years of the ability, faithfulness, and considerate care with which he discharged an honorable trust,* before he entered upon that, which your experience of his gifts has shown to have been his appropriate calling, and which, I believe, had ever been the first choice of his heart. There was much in his fulfilment of that relation that was congenial with the kindness of his spirit; and many a widow and orphan, who amidst the tenderness of recent bereavement were the objects of his official service, cherish gratefully his memory as of a compassionate friend. You, my brethren of this flock, have witnessed here, in this fair and beautiful scene of his labors, how he "walked so as to please God;" with what serenity and gentleness, with that modest dignity and meekness of wisdom, with what guileless simplicity and disinterested charity, that sought not, however justly it was meriting, the praises of men—he made proof of his ministry among you. The young of the flock he led as a good sheperd by the side of still waters, and guided with the skilfulness of his hands. Even the least of the little ones were encouraged by the tenderness of his instructions; and it was seen, as I have learned, what a place he had gained in their hearts, as with weeping eyes, they strewed the flowers, which he loved, and had taught them also to love as "the smiles of God's goodness,"† upon his closing grave. The sick and the desponding were soothed by his gentle consolations, and availing prayers. The sinner might have been won to goodness by his example; and all you, my friends, have tasted together here of the fruit of his lips; have been admonished by his faithful counsels, and have seen how well they were illustrated in his holy life.

Nor was it within the circle of your religious Society alone, that his good influence was felt, or his worth acknowledged. God has given to virtue a power that cannot fail, and our friend possessed in no common measure those qualities which command the confidence of mankind.—The modesty of his spirit was not permitted to check the activity of his benevolence, but rendered it only the more attractive from the delicacy and unobtrusiveness with which his bounty was conveyed. His walks of usefulness extended far beyond the limits of his flock. In his charities, dispensed silently as the dew of heaven, he admitted no distinctions, that did not embrace the suffering of every name. And were evidence needed of the respect which his character inspired in all classes of this community, especially of the humblest, it would be found in the earnestness with which on the day of his funeral they came up to this house of prayer, which was to them as well as to you the house of mourning, and in the touching demonstrations of their grief as they paid their tribute to his honored remains.

It was your earnest hope, that one so honored and beloved, should be spared to bless you.—The few months or years, in which you were favored with his ministry, only quickened your solicitude, that it might long be continued to yourselves and to your children. But it is not the pleasure of our heavenly father, that the highest purposes of usefulness should be here accomplished. He has other spheres and brighter worlds, in which to employ and make perfect the gifts, which he has bestowed; and honorable age is not that, which standeth in length of days, or that which is measured by the number of its years; but wisdom is the gray hairs of man, and an unspotted life old age. Having been perfected in a short time, he hath fulfilled a long time. What though his sun has gone down while it is yet noon day; what though the lips, that spoke sweetly for God and virtue are silenced in death, and the hands that were lifted in prayer or stretched forth in charity are lifeless in the grave. Even so, Father, for so it seemed good in thy sight. It is good for him, for he has ascended to his reward; and it shall be good for us, if we only be faithful to his memory and follow in his steps. Let it please Him, with whom are the souls of the righteous, who can make bereavement as well as bounty, death as well as life, the ministry of his love, to quicken us by his spirit in the work he has given us to do, so that when the shadows of earth shall have passed, we may be gathered with the pardoned and redeemed in the kingdom of our Lord and Savior Jesus Christ.

*Mr. Peabody was for some years before entering the ministry, the Register of Probate for the county of Suffolk;

†Like his brother of Springfield, with whom from infancy and through life he was so closely united, and now in death not divided, Mr. Peabody was a lover of nature, and he has left behind memorials of his refined taste, as well as of his pure and gentle affections.

For the Register.

WILLIAM WELLS, ESQ.

Died at Shelburne, the 11th inst., William Wells, Esq., aged 81.

The decease of this venerable and worthy man has caused a deep void in his own family and in the circle of his connections. He was truly one of "nature's noblemen." Such was his inflexible integrity, honesty of purpose, independence of mind and goodness of heart, that he enjoyed to an unusual degree the confidence and respect of his fellow-men. He was often honored with important trusts, and for many years had a seat in the Legislature. He faithfully discharged all public services as well as private duties. Among the many excellencies which cast a bright halo around his long and useful life, there was one that outshone the rest, and that was kindness of feeling and of deeds. His bosom was susceptible of tender and generous sympathies. He was "given to hospitality." Friends, and especially the clergymen of our faith were met at his door with a cordial welcome; the destitute and homeless stranger found under his roof both shelter and food. His religion was thoroughly practical. It was faith working by love. Firm in the religious views that he cherished, but charitable in spirit, tho' residing in a region where the dark and repulsive features of Calvinism prevail, still he read and thought for himself, and in taking a firm stand against the exclusiveness of the age, he cut himself off from the sympathies of many with whom he had formerly shared a friendly intercourse; and this was no small sacrifice for one of his refined sensibility. His faith in Christ was both a profession and a life-giving principle. It gave strength to his character, sustained him through a painful sickness, imparted peace in the closing scene, and cast before him a bright prospect of the future. Those who have long enjoyed his kindness and his friendship will ever cherish for him a grateful remembrance, and his surviving family, by whom he was so revered and loved, can only be reconciled to their painful bereavement from the consideration that he had faithfully fulfilled the mission of life, and "has come to the grave in a full age, like as a shock of corn cometh in his season." P. S.

RELIGIOUS INTELLIGENCE.

New-England 'Christian' Convention.—Our information of the May Anniversary of this body comes to us in rather a round-about way—through the Gospel Herald, of July 1, published at Springfield, Ohio. It met in the Chapel of the first *Christian* Church, May 30, and the following are some of its proceedings:—

'On motion of Bro Shaw, it was voted that all ministers and visiting brethren present, or who may be present, be invited to take seats with us and participate in our deliberations.

The Committee appointed at the last Convention, to ascertain what ought and can be done in regard to establishing a Literary and Biblical School, and to report the present session, were called upon to make their Report. After stating that they had no report to make, the Committee read a communication from one of their number, and were discharged from further duty.'

At the third Anniversary of the New England Home and Foreign *Christian* Missionary Society, the Treasurer states that the receipts of the current year were $452.

Elder J. S. Thompson made a statement of affairs connected with the Bethel of Providence, R. I. He was followed by Elders H. P. Guilford, A. G. Morton, Mark Fernald, and others, all of whom urged the importance and peculiar interest attached to this field of usefulness.

A subscription was opened, and $100 pledged by members of the Convention to assist our friends connected with the Bethel.

The *Recording* Secretary thus remarks, in his Report of the meeting:—

'The last Anniversary of the Missionary Society may be regarded as the best and most encouraging we have enjoyed. The deep and general interest manifested—the strong and fraternal spirit exhibited—the cheering intelligence communicated—the wise arrangement of business by its committees—and the increased representation, were hopeful omens of stability and progress.

The presence and counsel of brethren from the West, gave additional interest to our gathering. Their friendly greeting and spirited addresses—their information relative to the state and wants of the newly settled portions of the country—the result of personal observation and experience, were well calculated to impress the Society with a deeper conviction of the importance of this particular branch of Christian effort."

We find accounts in the *Gospel Herald*, of a number of revivals in the *Christian* Churches both in and out of New England, which in extent and power equal any that we have seen reports of, among other denominations.

The Report of the Corresponding Secretary of the Congregational General Convention of the state of religion, presented at Brandon, Vt., states that the number of churches reported is 189; pastors, 97; stated supplies, 53; destitute churches, 35; ministers dismissed, 7; ordained 8; added by profession, 183; by letter, 221;—dismissed, 340; excluded, 40; died, 228; number of male members, 4620; female, 8516; non-resident, 2707; whole number, 15,843; net decrease, 194; infant baptisms, 160.

Polemic Discussion among the Presbyterians. The Christian Observer (Philadelphia) and the Presbyterian of the West, (Cincinnati,) are to discuss the question, '*Did Christ suffer the penalty of the Law for his People?*' The former denies, the latter affirms it. Each paper is to copy the articles of the other, if they do not exceed two columns apiece.

Rev. Messrs. John Prince, and B. H. Clark.—Of these two gentlemen the Freeman remarks;

We learn that Rev. John Prince has closed his ministerial labors in Danvers, and has removed to Essex with a view to engage in secular business. The Meeting-house in Danvers is at present closed.

Rev. B. H. Clark, of Annisquam, has obtained a discharge from his connexion with the Universalist society in that place. He is at present holding meetings in a hall. Mr. Clark is the last of those pastors of Universalist societies, who from their action in the Boston Association and their writings and ministry, were understood to discard the Inspiration of the Scriptures, and, in the common use of the language, the system of Revealed Religion.—

Maine Convention of Universalists.—At the recent meeting of this body in Bath Me. A "committee on special case of Discipline reported the following *Resolve.*" (We have no further particulars given.)

That it shall be the duty of the Committee of Fellowship and Discipline for the ensuing year, to ascertain the names of the persons who conferred ordination on Mr. E. A. Hodsdon, and inform them they are under the censure of this Convention. Adopted."

The Convention also passed Resolutions favorable to establishing a college in connexion with the Universalist denomination.

Pennsylvania Convention of Universalists. We give the following resolutions of this body, on *tests*, and on literary and theological institutions. Its action differs from that of their brethren in this region, and in New York.

Resolved, That we have no sympathy with the fears expressed by some of our sister churches and associations in America, for the fate of Religion: That we hold religion to be precisely the one thing in man which cannot be destroyed by the utmost change and overthrow of political and social institutions. That what some call "the destruction of Christianity," we regard as only the dissolution of the cold and material forms in which the divine Gospel has been imprisoned for a season.

Resolved, That, in our opinion, Christianity is not a sectarianism, but a Gospel; not a creed to be believed so much as a life to live; that it does not say to all men, what it is impossible that they should believe alike, but only commands them to live in love, act worthily, and lean with devout trustfulness upon the bosom of the Father.

Resolved, That as followers of Christ, who is the Master of us all, we should sincerely regret any effort to establish subscription to even the least vestige of a creed in our denomination, or any other test of Christian fellowship, but that of belief in the Bible, according to each individual's judgment; accompanied with a pure life, in an honest and independent seeking after truth for one's self. That the largest possible freedom of thought and speech alone is consistent with the highest manifestations of Christianity.

Resolved, That the addition of another Sectarian College in which words instead of things, and musty subtleties rather than reason and science, are taught, would only increase the number of starving institutions in our land to cry continually, "give, give," with horse-leach voracity, while it would not add materially to the practical knowledge and usefulness of its graduates, the literary reputation of our country, the influence and respectability of our denomination, or the increase of real Universalism in the minds, hearts, and lives of the people.

Resolved, That we should specially deprecate the existence of a "denominational college," with a view to the establishment of a Theological Professorship for the set moulding of the Universalist Ministry. That in our best judgment the general history of Theological Seminaries has been that of a very inefficient and pedantic ministry, and of an artificial and sectarian theology.

Free Church of Scotland.—The Scottish Free Church is justly ranked among the most intelligent and efficient Churches in Christendom. During the last year, it has sustained 226 ministers in the work of home missions among the spiritually destitute in Scotland.—The Free Church is also engaged in the work of foreign missions.

At a meeting held in London during the late anniversaries, the Marquis of Breadalbane, who presided, remarked, in proof of the growth of the missionary spirit, that the amount of the congregational collections in Scotland had increased from £17,060 in the year previous to the Disruption, to £43,000 during the last year.

The total amount of the funds raised by the liberality of private subscription for the purposes of the Free Church, was no less than £1,600,000.

Immersion and Sudden Death. The Watchman of the Valley states that a woman recently died in Manhattan, Ind under the following remarkable circumstances. She was the mother of two children, the youngest 5 or 6 weeks old She had an attack of fever after its birth, and in consequence of her feeble state of health, one at least had advised her not to be immersed in baptism; but she would not be dissuaded. She walked into the water; after having been put under, she assisted herself in rising—her head, at the same time, falling on one side. She did not make another effort. Persons on the bank immediately came to her assistance and carried her out. Perhaps she breathed a few times, was pulseless, and died without uttering a word or making an intelligent motion. Two physicans were present, and labored in vain for her restoration.

Defections from the Roman Catholic Faith.—Bishop Hughes, in his first letter to Dr. Murray, speaks of "the numerous defections from the faith, which loneliness and poverty entail on juvenile immigrants and orphan boys of Irish and Catholic parentage in this country." This is quite an important fact, illustrative of the Catholics in the United States.

GENERAL INTELLIGENCE.

The Farm School.—Among our serious regrets was that of being unable to attend an exhibition at the Farm School, last week, agreeably to invitation. A writer in the *Journal* thus describes his visit, having previously mentioned the fact that there are 80 reformed boys at the Institution:

By the politeness of my friend, Deacon Grant, I have three times, in former years, visited this school. The last time was the year when the efficient and beloved Capt. Chandler resigned his oversight of it. His death was a public loss and his memory is held in sweet remembrance by a wide community. As I well remember his excellent rule over the boys under his instruction, and their proficiencies, I was pleased with the opportunity to witness the progress and appearance of the pupils now under Mr. and Mrs. Morrison. I think I am safe in saying, that the exercises on last Tuesday were very gratifying to all who witnessed them; and we hope that many visitors will honor him and the Institution not only by their presence on exhibition days, but by their contributions to its treasury.

The gratuitous services of the directors of this public charity ought not to be forgotten.—Their labors are great. They have no other reward but the luxury of doing good—the happiness of their reformed boys, and in receiving the free flows of revenue, by which the capacity of the Institution can be increased.

Cambridge Law School. We understand, says the Advertiser, that Theophilus Parsons, Esq. son of the late Chief Justice Theophilus Parsons, has been unanimously elected, on the part of the Corporation, Dane Professor in the Law School at Cambridge, in place of Professor Greenleaf, resigned. Mr. Parsons, it is understood, will enter upon the discharge of his duties at the commencement of the next academical term. The distinguished talents, professional accomplishments, and amiable personal qualities of the professor elect, authorize the most confident anticipations of his success.

Important Decision. The Law Journal for July contains an eloquent opinion by Judge Lewis, delivered at the June term of Common Pleas Court at Lancaster, Pa. on a case where a certain man devised his widow all his property, "provided she remain a widow during her life; but in case she should marry again, my will is she shall leave the premises," &c.—The widow having married again, suit was brought by other heirs of the husband to recover the property. Judge Lewis decided that "the condition in restraint of marriage is void, and the second marriage of the widow does not divest her estate." The principles of morality—the policy of the nation—the doctrines of the common law—the law of nature and law of God, unite in condemning as void the condition attempted to be imposed by this testator upon his widow."

Good Joke.—*General Taylor's Nomination Letter.*—The National Intelligencer of Monday morning announces that it has positively ascertained that the letter to General Taylor from the President of the Philadelphia Whig Convention, announcing his nomination, is in the Dead Letter Office at Washington!

A Gratifying Sign.—Mr. Niles, on the Slavery question, used the term "advocates of slavery." Mr. Calhoun interrupted and "begged Mr. Niles would not use that term toward them." This is the most encouraging and strongly marked sign we have yet seen of the progress of anti-slavery sentiments; and it is the best proof yet given of the success of Mr. Hale's efforts in the Senate, and of Messrs. Palfrey, Mann, and Giddings in the House.

FOREIGN INTELLIGENCE.

The arrival of the Hibernia and the United States in New York—the former on Saturday last, and the latter, from Havre, on Tuesday of this week, has not furnished any special new intelligence. There are speculations of new outbreaks. But Gen. Cavignac has declared the seige of Paris shall not be raised until tranquility is perfectly restored. Arrests continue to be made until the number of prisoners has risen to 12 or 13 thousand, and every thing wears the determination of maintaining order, though even it be necessary to do it with an iron rule.

Among those who look for new outbreaks, is Mr. Albert Brisbane, who, in a letter from Paris to the N. Y. Tribune, thus speculates:—

"Society in France is now divided into two great classes, the *Bourgeoisie*, or middle classes, composed of the bankers, merchants, master-manufacturers, land-holders, in short, of men of property who do not engage in manual labor for their subsistence, and the laboring classes, who are without property, and who depend upon their daily labor for support. The late conflict was between these two classes, and it is the beginning, no doubt, of a great struggle, of which we have just seen the opening scene. The *Bourgeoisie* has conquered in this first conflict, but it has two terrible elements against it in the future. 1st. The misery of the working classes. 2d. The desperate courage of these men—a courage which is inherent in the French character. If the Bourgeoisie do not discover some means of improving the condition of the masses through practical, industrial reforms, French Society will be shaken to its very foundation, and the Bourgeoisie will in the end be conquered by violence, as were the Aristocracy and the Church in the revolution of 1793."

Of course, time alone must decide what shall actually come to pass. It is possible that France may continue to be convulsed with disaster and revolution. Confidence is, however, gaining ground, and the funds—which are a true barometer—it is said have risen considerably on the security effected through the recent triumph of order and liberty.

The London papers assert that Lamartine and others of the Executive Commission are believed to be implicated in the outbreaks of the 23d and 24th of June. The reply of Lamartine under this charge is characteristic and noble. "I *have* conspired with them," said he, "as the lightning-rod conspires with the thunder-cloud." And this we believe to be the truth of the case. We have no doubt he corresponded with insurgents. We have no doubt that letters from him to them have been found as alleged. And for what end? We believe he foresaw the danger of just such a calamitous outbreak; and he sought to propitiate, to hold back the tumultuous disaffected masses, until a government should be established strong enough to prevent effusion of blood; generous enough, as he doubtless hoped, to do all a government *could* do, for the melioration of any unjust burdens, or removing any real cause of disaffection. The multitudes had not the patience to wait, and wished not to wait; the struggle came, which would have come at any rate, and had it come sooner would no doubt had even been more dreadful—possibly fatal to the Republic.

The character of those engaged in the late outbreak is not that of men who act under the desperation of poverty and inability to to find employment, but of men of crime. Their base and cowardly conduct since the outbreak shows it, in shooting sentinels at their posts, and especially in sending poisonous lint to the hospital of St. Louis, where 500 wounded men were collected—an attempt seasonably discovered.

The murderer of the Archbishop of Paris is said to be apprehended—his name *Manchon*, a grocer's shopman.

M. de Chatenubriand, so long known to the world as an author and a statesman, died at Paris on the 4th of July.

England.—The London Times, of 6th inst., says,

If we may venture to put any confidence either in the signs of the times, or in the actual fact of returning prosperity, we have now seen the worst, and are retracing our steps, not to another frenzy of speculation, or another fit of extravagance, but at least to fair employment and comfort. Within the last week there has been an extraordinary start in all branches of trade. The price not only of stocks and of shares, but of all the raw materials of industry, as well as manufactured articles, has risen.

Arrival of the Europa.—This steamer arrived on Thursday morning of this week—her first passage across the Atlantic.

We have received from Wiley, Wilmer's European Mail, which says that the news it records respecting France is little more than a repetition of that published the week previous.

An order of the mayor of Paris, dated July 8, invites the workmen and employers of all kinds of industry, classified in nine categories and seventy-eight sections, to meet and nominate fourteen delegates for each body, which persons are afterwards to nominate three from amongst themselves, for the purpose of exposing their wants and their wishes to the committee on labor of the National Assembly. The elections of the workmen are to take place on the 15th, 16th, and 17th of July, and those of the employers on the 19th, 20th, 21st and 22nd.

It also quotes a letter from Lamartine, dated July 6th. We take an extract.

"Sir,—through respect for the crisis of my country, as well as for the good sense of the public, I have not noticed the torrent of malevolence, of calumny, and of absurdity which is always showered down for some time upon the name, the acts, and the intentions of men, whom events raise or precipitate in a period of rebellion. Light will burst forth and expose each fact and give to every man his true physiognomy. I am not impatient, because I have confidence in the future."

☞ We ask special attention to the communication of Rev. J. S. Clark, "Scribe of the Mass. Gen. Association," and also the General Secretary of the Massachusetts Home Missionary Society.

☞ The next meeting of the Maine Ministerial Association, will be at Standish, Monday, Aug. 9th.—Dissertation by Br. C. Palfrey, upon 'Christ's Treatment of existing Evils, Moral and Political.'
jy29 T. G. NICHOLS, Sec'y.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars contributed by the Teachers and Pupils of the Sunday School in Milton, over which Rev J. H. Morison is Pastor, to constitute Dea. Samuel Adams, their Superintendent, a Life Member of the Society.
Boston, July 20, 1848.

☞ REVIEW OF THE MEXICAN WAR. At the urgency of some of the writers for the Premium of $500 offered by the American Peace Society for the best Review of the Mexican War, the time for presenting the Essays is postponed to the expiration of four months from the President's official announcement of Peace, viz., to the 10th of November next, when they should be forwarded to Office of Am. Peace Society, 21 Cornhill, Boston.
jy28 GEO. C. BECKWITH, Cor. Sec'y.

☞ EXCURSION FOR POOR CHILDREN.—I am now making arrangements to carry several hundred poor children to a neighboring Grove, on Wednesday morning, the 16th of August.

Persons who desire to aid this work, by money or provisions, will please forward them to my house, 2½ Central Court, or, if more convenient, to No. 40 Cornhill, or to John Augustus, Franklin Avenue.
jy29 JOHN M. SPEAR.

MARRIAGES.

In this city, 20th inst, by Rev Dr Barrett, Mr A. H. Allen to Miss Eveline Maynard, only daughter of Arba Maynard, Esq.

In Dorchester, 12th inst, by Rev Mr Hall, Henry H. Peters to Susan B., daughter of the late Edward Thaxter of Hingham.

In Lowell, 20th inst, by Rev Mr Barry, Benjamin Dean, Jr. Esq., to Miss Mary Anne French, both of Lowell.

In Providence, R. I., on Monday evening, July 17th, Hiram P. Mason and Maria L. Lee, both of P.

In Portsmouth, N. H., by Rev Mr Peabody, Mr David Stockman, to Mrs —— Stockman, widow of John S.

In Albany, July 16, Maj. Simon Pindar to Miss Ann T. Leavett, both of Salem, Mass.

DEATHS.

In Milton, 22d inst., Mr William Eayrs of Boston, 27.

In Mansfield, 19th inst, suddenly, Elizabeth Wheaton, daughter of James and Elizabeth Greene, 2 years.

In Springfield, 20th inst, Maria Stebbins, 2 years, daughter of Mr John B. Foot.

In Chicopee, 15th inst, Mrs Brooks, 52.

In Keene, NH, 13th inst, Miss Lucy Wright, daughter of Mr James Wright, 35.

In Providence, RI, 12th inst, Charles Henry, son of Pierce and Mary W. Anthony, 2 yrs and 8 mos.

Very suddenly, of disease of the heart, Davis Metcalf, a worthy member of the Society of Friends, aged about 76 years.

Drowned on Monday morning, 17th inst, Jerome Mortemer, 11 years, and Frank Lewis, 8 years, sons of Benjamin Anthony, of North Provipence, RI.

At the residence of Peter Linard, Esq., Pomfret, Ct, 16th inst, Augustus Burkett, son of Augustus and Jane B. Arnold of Providence, RI, 15 years and 41 days.

NEW HYMN BOOK.
CHRISTIAN HYMNS;
FOR PUBLIC AND PRIVATE WORSHIP.
FIFTEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published but four years, it is now used in *forty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

, For a list of places where this book is in use, see cover of the Christian Examiner.

☞ Copies furnished for examination.

CROSBY & NICHOLS, Publishers,
jy29 1isostl 111 Washington st, Boston.

(From Mr Cobb, of the 'Freeman.')

Successful Dental Operation. We were shown a piece of dental plate work, a few days since, which, for ingenuity and mechanical skill in design and manufacture, we never saw equalled. The work was done for Mr Horace Bancroft, of St. Charles; Kane co., Ill. About fourteen years ago he was thrown from a wagon and had most of his teeth knocked out, together with a large piece of the *superior maxillary*, and a part of the *incisive fossa*. He applied to the most skilful dentists in Illinois, but was informed that nothing could be done for him without first taking out three remaining sound teeth, and removing all the old stumps. To such an operation he was unwilling to submit, and he gave up all hopes of relief. At length he chanced to see a notice of Grandin & Dudley's improvement in preparing old stumps for the reception of pivot and plate work, in the Scientific American, and came on to Boston immediately, to have them try their skill in his case.

Mr Bancroft called in at our office after the work was done, and he certainly looked like a new man. The sunken cheek was again filled out, his speech was clear and distinct, and he assured us that the work exceeded his most sanguine expectations. The teeth set firm upon the jaw, and in every respect were strong and substantial.

We mention this case because we deem it one worthy of notice; and we do not hesitate to recommend Messrs Grandin & Dudley as standing at the head of their profession. 1tis jy29

NEW BOOKS. Brothers and Sisters, by Miss Bonner; Mirabeau, a Life History, 1 vol; Charms and Counter Charms, by the author of Two Lives; The Life and Writings of Cassius M. Clay; Eastern Life, by Harriet Martineau; Miss Strickland's Life of the Queens of England, complete in 12 vols; Lamartine's Pilgrimage to the Holy Land; Shadow of the Cross; Old Man's Home; Dark River; Mary Leeson, by Mary Howitt, What I saw in California; Angela, by the author of Emilia Wyndham; Louis Blanc's History of the French Revolution of 1789.

For sale by CROSBY & NICHOLS, 111 Washington st. 1is2os jy29

Medicines---Wholesale.

25 Bales Senna Leaves,	50 lbs Iodine, French & Eng.
12 cases Licorice paste,	50 lbs Hydrisdat Potas,
6 bales do Root,	1,000 doz Galli-pots, various,
40 cases Rhubarb do,	25 bbls Epsom Salts,
10 Bbls. Castor Oil,	6 do pulv. Cream Tartar,
6 cases Cardamon Seeds,	10 do Flor. Sulphur,
1,000 lbs Slippery Elm Bark,	500 oz Sulphate Quinine,
10 cases Carb. Magnesia,	300 oz Morphine prepara'ns,
20 boxes Cale. do,	2 cases Turkey Opium,
100 doz Townsend's Sarsaparilla,	10 bbls Oat-meal, and flour,
200 doz Ext. Cauchalagus,	3 cans Oil Lemon, fresh,
1,000 lbs Press'd Herbs,	3 " " Burgamot, do,
100 doz Lemon Syrup,	100 oz Otto Roses, pure,
30 bales Corks, various,	1,000 lbs perfum'd Hair powder,
20 packages Sponge, do	100 lbs Chloroform,
500 lbs Plasters, do	500 lbs Inhaling Ether,
1,000 packages Druggists' Glass,	1,000 doz Writing Ink,
10,000 lbs Lozenges, various,	50 " Syringes, various,
2 casks peel'd Calamus Root,	1,000 Wedgwood's Mortars,
10 cans Oil Peppermint,	500 Eng'h Iron, do,
10 " " Cassia,	500 Stove Funnels,
100 doz pallet Knives,	200 doz Grad. Measures,

Together with a general assortment of *Drugs, Medicines, Popular Nostrums, Chemicals, Perfumery, Surgical Instruments, Paints, Oils, Dye-stuffs, &c., &c.*, for sale for cash or credit to dealers, by

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THE Childhood of Mary Leeson—a new book, by Mary Howitt. 37½ cents.

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S. STOCKING, Dental Surgeon.
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DR. WISTAR AT THE SOUTH.

BE not deceived with vain hope—lay not the flattering unction to your soul, that disease will cure itself; especially if that disease be Consumption or Liver Complaint. If you would be restored to health you must use the means which benevolence and a kind Providence have placed within your reach. The great and universally popular remedy for consumption and all chronic diseases, is now for sale in every city and important town in the country, and at a price, too, that any one can afford to pay. You have no excuse, therefore, for neglecting to save your life and health. Be not deceived with quack nostrums, or any imitations of this invaluable medicine. An individual at Charleston, South Carolina, recently purchased four bottles of Swayne's Syrup—one of the most celebrated physicians in the city told the deceived patient he must send that article back, and exchange it for Dr. Wistar's Balsam of Wild Cherry. Be not deceived—remember that it is Dr. Wistar's Balsam that cures—it is Dr. Wistar's that brings back the bloom of health to the cheek, lustre to the eye, strength to the system, joy and gladness to the soul, and happiness to man—it is Dr. Wistar's that has gained such celebrity among the sick, astonishing the world with its effects, and is recommended by the best physicians throughout the land. Be not deceived—buy none unless signed I. Butts on the wrapper, the genuine Dr. Wistar's.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. july22

RECENT PUBLICATIONS.

GRAY'S BOTANY OF THE NORTHERN UNITED STATES large, 12mo, pp., 800.—Wills' Qualitative Analysis, with a Preface, by Baron Liebig, Edited by Prof. Horsford, 12mo; Burnap on the Doctrines of Christianity, 12mo; Letters to Relatives and Friends, by Mrs. Dana, author of The Parted Family, &c., 12mo, new edition; Peabody on Christian Doctrine, new edition, 12mo; Nichols' System of the World, 15 plates, 12mo; Stellar Universe, by Dr. Nichol, 16mo, plates; Emerson's Essays, new Edition, 16mo; Endeavors after the Christian Life, by James Martineau, 12mo; Richter's Best Hours of Life, 32mo; The True Story of My Life, by Andersen, 16mo; Harrold, a Novel, by Bulwer, 2 plates; Mrs. Adams' Letters, new Edition; Self-Control, by Miss Brunton, 16mo; Jane Eyre, Library Edition; Eastern Tourist's Guide, 18mo; The Tourist and Railroad Guide, plates and maps; Bushnell's Christian Nurture, new Edition, 12mo; Channing's Memoir and Works, new Edition.

The above published and for sale by JAMES MUNROE & CO.,
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Tickets 50 cents, to be had at the door from 10 to 12 A. M., and from 7 to 9, P. M. Children under 12 years, half price. Liberal arrangements made with Schools, and parties from the country. Copyright of the Panorama secured according to law. For Particulars see bills and descriptive pamphlets.
july15 tf

NEW BOOKS FOR CHURCH CHOIRS.

THE CHOIR CHORUS BOOK, a collection of choruses from the works of the most distinguished composers. Compiled, adapted to English words and arranged with *particular reference to their practice* and for the use of *Musical Societies* by A. N. Johnson, author of "Instructions in Thorough Bass" "The Musical Class Book," Editor of the "Boston Musical Gazette," Organist at Park Street Church, &c., &c.

The merits of this work, will be highly appreciated by members and especially by leaders of choirs, who have felt the difficulty of sustaining the interest and attendance upon their meetings for practice, and who properly estimate the effect in the improvement of the taste and the power of execution, which the study and practice of these compositions produce. In the large and varied collection which this book contains, 5 of the Choruses are by Handel, 13 by Haydn, 17 by Mozart, 6 by Mendelssohn and the remainder by Cherubini, Neukomm, Zingaselli, Romberg, Webbe, Naumann, Spohr, King, Stymann, &c.

Although this work contains more vocal music than the most expensive Chorus Books which have been published in this country, it will be sold at a price less than that of common Church Music Books.

Just published, by *Wilkins, Carter & Co.*, No. 16 Water street, Boston, and for sale by booksellers and music dealers generally. tf june24

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POETRY.

For the Register.

THE RICH MAN AND THE POOR MAN.

When the gathering shades of evening
Usher in the silent night,
One by one, the stars appearing
Downward send their silvery light,
Brightest beams of heavenly radiance
On the earth's broad bosom lie,
Towers in outlines dim disclosing
Pointing upwards to the sky.

In that ancient feudal castle
Dwells a baron, stern and old,
All his faculties concentred
In the eager thirst for gold.
Recks he not the means, provided
He can but the end obtain,
Human feelings wholly vanished
In the mad pursuit of gain.

In the silent hours of midnight,
When the world is sunk in sleep,
On his yielding couch he tosses,
Muttering curses loud and deep;
Healthful sleep forsakes his pillow,
'Tis in vain he shuts his eyes,
For before his mental vision
All his crimes at once uprise.

In a small and humble cottage
Lies upon his hardened bed,
Worn by daily toil, the peasant,
Resting now his weary head.
Hard his couch, but soft his slumber,
And the moon's cold beam above
Rests u on his humble dwelling,
With a pure and holy love.

One, by worldly wealth surrounded;
One, obliged to toil for bread;
One, upon the choicest dainties;
One, on coarsest morsels fed!
Yet far happier is the peasant
In his humble cottage walls,
Than, possessed of untold treasure,
Is the baron in his halls!

MOUNTAIN STREAMS.

AS ASPIRATION FROM TOWNS.

BY CHARLES MACKAY.

What time the fern puts forth its rings,
What time the early throstle sings,
I love to fly the murky town,
And tread the moorlands, bare and brown;
From greenest levels of the glens
To barest summit of the Bens;
To trace the torrents where they flow,
Serene or brawling, fierce or slow;
To linger pleased, and long,
A silent listener to their song.

Farewell, ye streets! again I'll sit
On crags to watch the shadows flit;
To list the buzzing of the bee,
Or branches waving like a sea;
To hear far off, the cuckoo's note,
Or lark's clear carol high afloat,
And find a joy in every sound
Of air, the water, or the ground;
Of fancies full, though fixing nought,
And thinking—heedless of my thought.

Farewell! and in the teeth of care
I'll breathe the buxom mountain air,
Feed vision upon dyes and hues
That from the hill-top interfuse,
White rocks, and lichens born of spray,
Dark heather tufts, old mosses gray,
Green grass, blue sky, and boulders brown,
With amber waters glistening down,
And early flowers, blue, white, and pink,
That fringe with beauty all the brink.

Farewell, ye streets! Beneath an arch
Of drooping birch or feathery larch
Or mountain ash, that o'er it bends,
I'll watch some streamlet as it wends;
Some brook whose tune its course betrays,
Whose verdure dogs its hidden ways;
Verdure of trees, and bloom of flowers,
And music fresher than the showers,
Soft-dripping where the tendrils twine;
And all its beauty shall be mine.

Ay, mine, to bring me joy and health,
And endless store of mental wealth,
Wealth ever given to hearts that warm
To loveliness of sound or form,
And that can see in Nature's face
A hope, a beauty and a grace:
That in the city or the woods,
In thoroughfares or solitudes,
Can live their life at Nature's call,
Despising nothing, loving all.

Swift streams that over summits leap,
Or far in rock-hewn basins sleep;
That foaming, burst in bright cascades,
Or toy with cowslips in the shades;
That shout till earth and sky grow mute,
Or tinkle lowly as a lute;
That sings a song of lusty joy,
Or murmur like a love-lorn boy;
That creep or fall, that flow or run—
I doat upon you every one.

For many a day of calm delight,
And hour of pleasure stol'n from night;
For morning freshness, joyous noon,
And beauty rising with the moon;
For health, encrimsoner of cheeks,
And wisdom gained on mountain peaks;
For inward light from Nature won,
And visions gilded by the sun;
For fancies fair, and waking dreams—
I love ye all, ye mountain streams.

MISCELLANEOUS.

THE SEA.

And the voice in the waves are always whispering to Florence, in their ceaseless murmuring, of love—of love, eternal and illimitable, not bounded by the confines of this world, or by the end of time, but ranging still, beyond the sea, beyond the sky, to the invisible country far away. [*Dombey and Son.*

The imagination is yet more deeply, I might say, more solemnly moved by the impression of the boundless and immeasurable which every sea voyage affords. He who, awakened to the inward exercise of thought, delights to build up an inner world in his own spirit, fills the wide horizon of the open sea with the sublime idea of the infinite; his eye dwells especially on the distant line, where air and water join, and where stars arise and set in ever renewed alternation. In such contemplations there mingles, as in all human joy, a breath of sadness and longing.

[Kosmos.

It seems to him, sometimes, as he waits and watches on the shore, that the great Spirit himself moves, as in the beginning, on the face of the waters, and speaks to him holy words, which, though he hears and imbibes, he cannot fully understand; which he knows not now, but will know hereafter. [Greenwood's Miscellanies.

THE DEATH OF ALBERT DURER'S CHILD.

"During the night the child suddenly sat upright. Her father talked with her for a long time. Then she appeared to fall into a slumber, but called again to him and said in a low voice, Dear father! father, do not be angry!

'Wherefore should I be angry, my child!'

'Ah! thou wilt certainly be very angry!'

'Tell me, I pray thee, what it is!'

'But promise me first!'

'Here, thou hast my hand. Why, then, am I not to be angry?'

'Ah! Father, because I am dying! But weep not! weep not too much! My mother says, thou needest thine eyes. I would willingly—ah! how willingly—remain with thee,—but I am dying!

'Dear child, thou must not die! The suffering would be mine alone!'

'Then weep not thus! Thou hast already made me so sorry!—ah! Now I can no longer bear it. Therefore weep not! knowest thou that when thou used to sit and paint and look so devout, then the beautiful disciple that thou didst paint for me, stood always at thy side; I saw him plainly!'

'Now I promise thee, I will not weep!' said Albert, thou good little soul! Go hence and bespeak a habitation for me in our Father's house; for me and for thee!

'Albert now tried to smile, and to appear composed again. Then Agnes exclaimed, Behold! there stands the Apostle again! He beckons me!—shall I go away from thee!—Oh father!——

'With strange curiosity Albert looked shuddering around. Of course there was nothing to be seen. But whilst he looked with tearful eyes into the dusky-room, only for the purpose of averting his looks—the lovely child had slumbered away.

'The father laid all the child's little playthings into the coffin with her—that he and her mother might never more be reminded of her by them—the little gods, the little angels, the little lamb, the little coat for the snow-king, and the little golden pots and plates. Over the whole, moss and roseleaves. Thereon was she now bedded. Thus she lay, her countenance white and pure; for the mark, the purple cross, had disappeared with the blood from her cheeks.—And now for the first time she had on the white frock, and the golden hood encircled her little head, but not so close as to prevent a lock of her hair escaping from beneath.

'Her father then sat down in front of her, and painted his child in her coffin. But the sight overpowered him; he could not bear it for wretchedness.'

TREATING A CASE ACTIVELY.—A PHYSICIAN'S STORY.

BY JOHN JONES, M. D.

I was once sent for, in great haste, to attend a gentleman of respectability, whose wife, a lady of intelligence and refinement, had discovered him in his room lying senseless upon the floor.

On arriving at the house, I found Mrs. H—— in great distress of mind.

'What is the matter with Mr. H——?' I asked, on meeting his lady, who was in tears and looking the picture of distress.

'I'm afraid it is apoplexy,' she replied. 'I found him lying upon the floor, where he had, to all appearance, fallen suddenly from his chair. His face is purple, and though he breathes, it is with great difficulty."

I went up to see my patient. He had been lifted from the floor and was now lying upon the bed. Sure enough his face was purple and his breathing labored, but somehow the symptoms did not indicate apoplexy. Every vien in his head and face was tinged, and he lay perfectly stupid, but still I saw no clear indications of an actual or approaching congestion of the brain.

'Had'nt he better be bled, Doctor?' asked the anxious wife.

'I don't know that it is necessary,' I replied. 'I think if we let him alone it will pass off in the course of a few hours.'

'A few hours! He may die in half an hour.'

'I don't think the case is so dangerous, madam.'

'Apoplexy not dangerous!'

'I hardly think it apoplexy,' I replied.

'Pray what do you thing it is, Doctor?'

Mrs. H——looked anxiously into my face.

I delicately hinted that he might, possibly, have been drinking too much brandy, but to this she most positively and almost indignantly objected.

'No, Doctor. I ought to know about that,' she said. 'Depend upon it, the disease is more deeply seated. I am sure he had better be bled. Won't you bleed him, Doctor! A few ounces of blood taken from his arm may give life to the now stagnant circulation of the blood in his veins.'

Thus urged, I, after some reflection, ordered a bowl and bandage, and opening a vein, from which the blood flowed freely, relieved him of about eight ounces of his circulating medium. But he still lay as insensible as before, much to the distress of his poor wife.

'Something else must be done, Doctor,' she urged, seeing that bleeding had accomplished nothing. 'If my husband is not quickly relieved, he must die.'

By this time, several friends and relatives, who had been sent for, arrived, and urged upon me the adoption of some more active means for restoring the sick man to consciousness. One proposed mustard plasters all over his body; another a blister on the head; another his immersion in hot water. I suggested that it might be well to use a stomach pump.

'Why, Doctor!' asked one of the friends.

'Perhaps he has taken some drug,' I replied.

'Impossible, Doctor,' said the wife. 'He has not been from home to day, and there is no drug of any kind in the house.'

'No brandy?' I ventured this suggestion again.

'No, Doctor. No spirits of any kind, nor even wine in the house,' returned Mrs. H—— in an offended tone.

I was not the regular family physician, and had been called in to meet the alarming emergency, because my office happened to be nearest to the dwelling of Mr. H——. Feeling my position to be a difficult one, I suggested that the family physician had better be called.

'But the delay, Doctor,' urged the friends.

'No harm will result from it, be assured,' I replied.

But my words did not assure them. However, as I was firm in my resolution not to do any thing more for the patient until Dr. S——came, they had to submit. I wished to make a call of importance in the neighborhood, and proposed going, to be back by the time Dr. S——arrived; but the friends of the sick man would not suffer me to leave the room.

When Dr. S——came, we conversed aside for a few minutes, and I gave him my views of the case, and stated what I had done and why I had done it. We then proceeded to the bedside of our patient. There was still no signs of approaching consiousness.

'Don't you think his head ought to be shaved and blistered?' asked the wife anxiously.

Doctor S——thought a moment and then said—

'Yes, by all means. Send for a barber, and also for a fresh fly blister, four inches by nine.'

I looked into the face of Dr. S——with surprise. It was perfectly grave and earnest. I hinted to him my doubt of the good that mode of treatment would do. But he spoke confidently of the result, and said that it would not only cure the disease, but, he believed, take away the predisposition thereto with which Mr. H—— was affected in a high degree.

The Barber came. The head of H——was shaved; and Doctor S——applied the blister with his own hands, which completely covered the scalp from forehead to occiput.

'Let it remain on for two hours, and then make use of the ordinary dressing,' and Doctor S——. 'If he should not recover during the action of the blister, don't feel uneasy. Sensibility will be restored soon after.'

I did not call again, but I heard from doctor S——the result.

After we left, the friends stood anxiously around the bed upon which the sick man lay; but though the blister began to draw, no signs of returning consciousness showed themselves, further than an occasional low moan, or uneasy tossing of the arms. For full two hours the burning plaster parched the tender skin of H——'s shorn head, and was then removed. It had done good service. Dressings were then applied; repeated and repeated again; but still the sick man lay in a deep stupor.

'It has done no good. Had'nt we better send for the Doctor?' suggested the wife.

Just then the eyes of H——opened, and he looked with half stupid surprise from face to face of the anxious group that surrounded the bed.

'What in the mischief's the matter!' he at length said. At the same time feeling a strange sensation about his head, he placed his hand rather heavily thereon.

'Heavens and earth!' He was now fully in his senses. 'Heavens and earth! What ails my head?'

'For mercy's sake keep quiet,' said the wife, the glad tears gushing over her face. 'You have been very ill. There, there, now.' And she spoke soothingly. 'Don't say a word; but lie very still.

'But my head! What's the matter with my head? It feels as if scalded. Where's my hair? Heavens and earth, Sarah. I don't understand this. And my arm! What's my arm tied up in this way for?'

'Be quiet, my dear husband, and I'll explain it all. Oh, be very quiet. Your life depends upon it!'

Mr. H——sunk back upon the pillow from which he had arisen, and closed his eyes to think. He put his hand to his head, and felt it, tenderly, all over, from temple to temple, and from nape to forehead.'

'Is it a blister?' he at length asked.

'Yes, dear. You have been very ill. We feared for your life,' said Mrs. H—— affectionately. 'There have been two physicians in attendance.'

H—— closed his eyes again. His lips moved. Those nearest were not much edifyed by the whispered words that issued therefrom. They would have sounded very strangely in a church, or to ears polite and refined. After this he lay for some time quiet.

'Threatened with apoplexy, I suppose!' he then said, interrogatively.

'Yes dear,' replied his wife. 'I found you lying insensible upon the floor on happening to come into your room. It was most providential that I discovered you when I did, or you would certainly have died.'

H—— shut his eyes and muttered something, with an air of impatience. But its meaning was not understood.

Finding him out of danger, friends and relatives retired, and the sick man was left alone with his family.

'Sarah,' he said, 'why in Heaven's name, did you permit the doctors to butcher me in this way! I'm laid up for a week or two, and all for nothing.'

'It was to save your life, dear.'

'Save the——.'

'Hu-s-h! There! Do, for Heaven's sake! be quiet. Every thing depends upon it.

With a gesture of impatience, H—— shut his eyes, teeth, and hands, and lay perfectly still for some minutes. Then he turned his face to the wall, muttering in a low, petulant voice,

'Too bad! Too bad! Too bad!'

I had not erred in my first and my last impressions of H——'s disease, neither had Dr. S——although he used a very extraordinary mode of treatment. The facts of the case were these.

H—— had a weakness. He could'nt taste wine nor strong drink without being tempted to excess. Both himself and his friends were mortified and grieved at this; and they by admonition, and he, by good resolutions, tried to bring about a reform. But, to see was to taste, to taste was to fall. At last, his friends urged him to shut himself up at home for a certain time, and see if total abstinence would give him strength. He got on pretty well for a few days, particularly so, as his coachman kept a well filled bottle for him in the carriage house, to which he not unfrequently resorted; but a too ardent devotion to this bottle, brought on the supposed apoplexy.

Dr. S—— was right in his mode of treating the disease after all, and did not err in supposing that it would reach the predisposition.—The cure was effectual. H—— kept quiet on the subject, and bore his shaved head, upon his shoulders, with as much philosophy as he could muster. A wig, after the sores made by the blister had disappeared, concealed the barber's work until his own hair grew again. He never ventured upon wine nor brandy again, for fear of apoplexy.

When the truth leaked out, as leak out such things always will, the friends of H—— had many a hearty laugh; but they wisely concealed from the object of their merriment the fact that they knew anything more than appeared, of the cause of his supposed illness. [Sat Evening Post.

MORMONS AT THE UTAH LAKE.

The following belong to a series of letters received from the young man whose name has already been mentioned, Franklin K. Shedd, of Charlestown, now deceased—one of whose letters has been given. We shall give one more.

Indian Territory, Platte River, near Fort Laramie, July 25th, 1847.

A few of the pioneers who left Council Bluffs to search a location for the main body early this spring, we met yesterday on their return. They will continue their journey to the States to-morrow. I suppose you think I am in the heart of the wilderness, but I have not seen any yet I am in the largest mowing field and the greatest farm for live stock I have ever seen or imagined. For the last fortnight, I have seen continually herds of buffalo, from 25,000 to 100,000 in each herd. Their meat is better than the Boston Market beef. They are so plenty that there is danger of their running among our cattle and causing them to stray away with them. There are cattle and horses among them, which are supposed to have strayed from other companies at different times. I had a chase once with about 1000 or 1500, (on foot,) and shot one bull. It is grand fun, for they are clumsy things to run.

There are no rocks or ledges, or trees here. We burn "buffalo chips," (dry) it makes good fire, and is abundant.

A hunting party of about five hundred Sioux Indians is encamped in sight of us to-day. They are the finest looking Indians I have seen, and have beautiful ponies. We smoked with them, and in the mean time, their daughters were riding their wild colts about at a great rate.

We are formed in six companies of about 100 wagons each, having captains appointed to hundreds, fifties, and tens. Each hundred travels in double file, breaking their tracks, or following the tracks of the foremost as they choose. We generally break from four to six tracks or roads, and when we encamp, each hundred forms a circle, with gaps at each end, thus, ○, the area in the middle is used for a cattle yard in the night. There are about six hundred wagons and three thousand individuals.

I have a wagon by myself to sleep in, that is dry and convenient. I drive two and three yoke of oxen. I wear nothing but overalls and shirt, and shoes in bad places.

Our location will probably be on a lake called "Utaw," about thirty miles from the great Salt Lake. We have in our company every thing good for a settlement,—the best of cattle and mules, two grist mills, two six-pound cannon, a boat, and a bell. The health of the camp is remarkable—no deaths, and but six cases of sickness.

Sixty miles east of the Pass of the Rocky Mountains, Sept. 6, 1847.

Mr. J. C. L. in whose care I send this letter, stayed in this camp last night on his return from the great valley of the Salt Lake. He came from Peterborough, N. H., last spring, and accompanied the pioneers to select a location. He gives a good account of the valley in regard to the soil, climate, wood, stone, and mineral productions.

The pioneers have planted about ten acres of potatoes, and other stuff to correspond. They have laid out a city of 8 or 10 miles square, and built log cabins on one side, and turf cabins on the other, for the emigrants this season, and also as a breastwork for security against the Indians.

The city is about thirty-five miles south-east of the Salt Lake, on Utah Lake. The water of the former is so salt that it will bear a shin bone on its surface, and no living thing lives either in or about it. The latter lake (Utah) is fresh water, and abounds with many kinds of fish.

In this country there are places where lakes have dried up and a large amount of stuff called saleratus, lays on the bottom. It is pure and white to the depth of four or six inches, and will make good bread and soap; a great many of the folks use it altogether; the U. S. Army, also used it.

We have not seen timber for some hundred miles, and do not expect to for one hundred or less to come.

I will not forget to tell you that I am as hearty as a buck, and I wish you all were as contented and happy as myself. The snuffing of this mountain breeze is fine. We fare sumptuously on bear, buffalo, deer and antelope meat. The other day I shot two fowls called mountain-sage birds, as large as turkies, and the meat is as good; they were very tame, and probably would be easily domesticated; they look like the Eastern partridge. Wolves are very numerous, and some panthers have been seen. We have lost about 60 head of cattle; 20 have died from poison and 40 have strayed away among the buffalo-herds. When we travel we go from 10 to 20 miles per day. We have stopped Sundays, and when a wagon breaks down, we stop and repair—set tires, &c. &c., and the women bake and wash. Everything I took from Charlestown I have preserved.

Our foremost division—the van of the army—is by this time in the valley.

There is much travel on this route now, and probably will be for the future. We met Gen. Kearney and escort with about one or two hundred mules, about six weeks ago, on his return to the States. This morning it is chilly—I can hardly hold my pen, and we are about to start.

Salt Lake Valley, Great Basin, October 14th, 1847.

We arrived at this place the 5th of this month. My health is and has been as good as I could wish ever since I left home, and even remarkable while on the road from Council Bluffs to this place, considering the great change in my mode of living—such as being deprived of vegetables and fruits in their season, (with the exception of a few berries I gathered on the way) and sleeping exposed to the weather—sometimes in wagons, and at others in the open prairie or on the mountains, when my turn came to guard the camp or herd the cattle, a duty from which no one was exempt, not even the captains

Since my last I have gone through places and over such mountains as would make the heart of a Bostonian quake were he to come upon them unawares and unexperienced—such as canons, where the water has gullied away the mountains for ages, leaving the banks on either side nearly perpendicular, to the height of 400 feet for 50 miles in extent, and only a space at the bottom wide enough to admit our wagons in single file, and a small brook which we had to cross frequently with great difficulty and danger. The place called the South Pass is simply a place where two ranges of mountains seem to terminate or change their course. The wind river mountains can be seen on the northwest about 95 miles off, with snow on their tops at all seasons of the year, and another range at the southeast, about 100 miles off: the same range, I think, forms the eastern boundary of this valley.

If you were to enter this place with no more experience than you now have of the Western country, you would think at first it was about five miles long and three broad—with no timber or water sufficient (unless you should spy the Salt Lake on the north-western boundary) but by examining and measuring you would find it to be about 26 miles broad, and from 70 to 100 miles in length; and the 'canons' in the mountains on the east side supply abundance of timber—the principal is fir, which is the same as you use for ornamentals in Massachusetts, but they grow to a great height here, and the timber is the most suitable for building; there are also some sugar maple and oak, the young saplings of which are to be preserved to set out for shades and ornament, and the others are to be sparingly used for purposes that the fir will not answer. There are many small trees of the latter kind springing up, and if it had not been for the fires that sweep the valleys and mountains yearly, this would have been undoubtedly a thick timbered valley. There is quite a large stream of water running from the Utah Lake from the south, northward, directly through the centre of the Valley, and emptying itself into the Salt Lake at the northwest—we call it the Jordan.—Emptying into it there are very many brooks which are formed by the melting of the snow and ice in the mountains, and also from the springs which abound in the valley as well as in the 'canons.'

Their is no wild fruit here save mountain currants, 'service berries' and elder berries. There is no rain here at all, and the land is watered by a simple process of irrigation, by turning the course of the creeks or brooks as you desire the water to flow, which is very easily done with a hoe or shovel. The soil is a rich mellow loam resembling ashes, and can be as easily worked. We shall need no ice houses, for we are settled on the east side, about four miles from the mountains, and the snow-water does not get warm before we get at our doors; and also by digging a foot or two you can form a spring in some places near the main springs. Among the curiosities is the Salt Lake, 25 miles off, even so salt that it is impossible for a man to sink himself above his arm-pits, and after bathing there awhile and drying himself, one may rattle the salt out of his hair quite fast—his head will be white with it. Also the hot springs and the warm springs; the former are boiling hot all the time. The spring or hole it issues from in the mountain is as big as a barrel, and the water pours out horizontally. The latter are not so large quite, but they resemble the former both in color (blue) and smell of the water which is like brimstone, but very clear; they are about two miles from this location, and the people resort thither to bathe in the warm springs, which are blood warm.

There is red and white clay, also lime stone, and many other kinds of stone in the mountains.

For our safety from the Indians, we are building an enclosure or fort, 138 rods long, and 40 broad, to live in this winter, and are also enclosing a portion of land sufficient to put in the fall wheat. Our out buildings, &c., are to be built of unbaked brick—the old California name is '*adobie*' They are mixed like mortar and formed in boxes about the size of 4 common bricks, and dried in the sun, which makes them very durable. They say in South California the people build chiefly in this way, and they last commonly 100 years. All the houses in Santa Fe are of this kind.

I am well pleased with the place. I can hardly tell you how I spend my time, for I am engaged in so many different ways. I live with one W—— S——, a Vermonter, and shall continue with him this winter. Sometimes I mend wagons, make 'adobies,' and clerk a little for the business meetings. Evenings we young folks have a sing or dance, as we please. It is amusing to pass through the fort and hear the fiddles going, and children playing. I attended a ball given to the Indians and Mountaineers at Mr. Bridge's fort on Green River; it was attended by the young men and girls of our 'hundred,' and I very readily went through their forms of dancing.

I wish to tell you before I close, of the deception in distances, or of judging of distances out here, and as I am a bit of a mountaineer myself, I will tell you a story of our pioneers. At a camp on the Platte river, near the Sweetwater, a man proposed to go to the mountains in the north—apparently but a short distance— and bring down a snow ball. He sat out at noon and was gone all day till dark, when the camp was alarmed for his safety, and many sallied out on their horses in search of him. He was found about midnight in the moutains, quite 'tuckered out.' The distance was found to be 15 miles.

There is no large game here in the Valley.—In the mountains are grizzly bears and wild sheep. Buffaloes have been here in former times. It is very healthy here indeed. The distance I have come does not seem far to me; I can go it on a horse in two months, and I have so good a recollection of the road that I could pilot a company through.

The soldiers from the '*Battalion*' are coming in every day, and they have horses and mules in abundance. They are going to Council Bluffs this fall, and by them I send you this letter.

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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY; NO. CXLVIII, for July 1848. Edited by Rev. A. Lamson, D. D.; and Rev. E. S. Gannett, D. D.

CONTENTS.

Art. I. Joan of Arc.
II. The Hebrew Ideas of God.
III. The Water Cure.
IV. The History of the Jews.
V. Revealed Religion.
VI. Peter Schlemihl in America.
VII. Our Position, Prospects, and Duties as a Religious Body.
VIII. Present Condition of Ireland.
IX. Notices of Recent Publications.
X. Intelligence.

☞ This number commences a new Volume.

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[Extracts from the Preface.]

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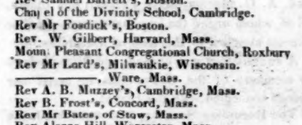

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